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The Council of Church Boards of Education

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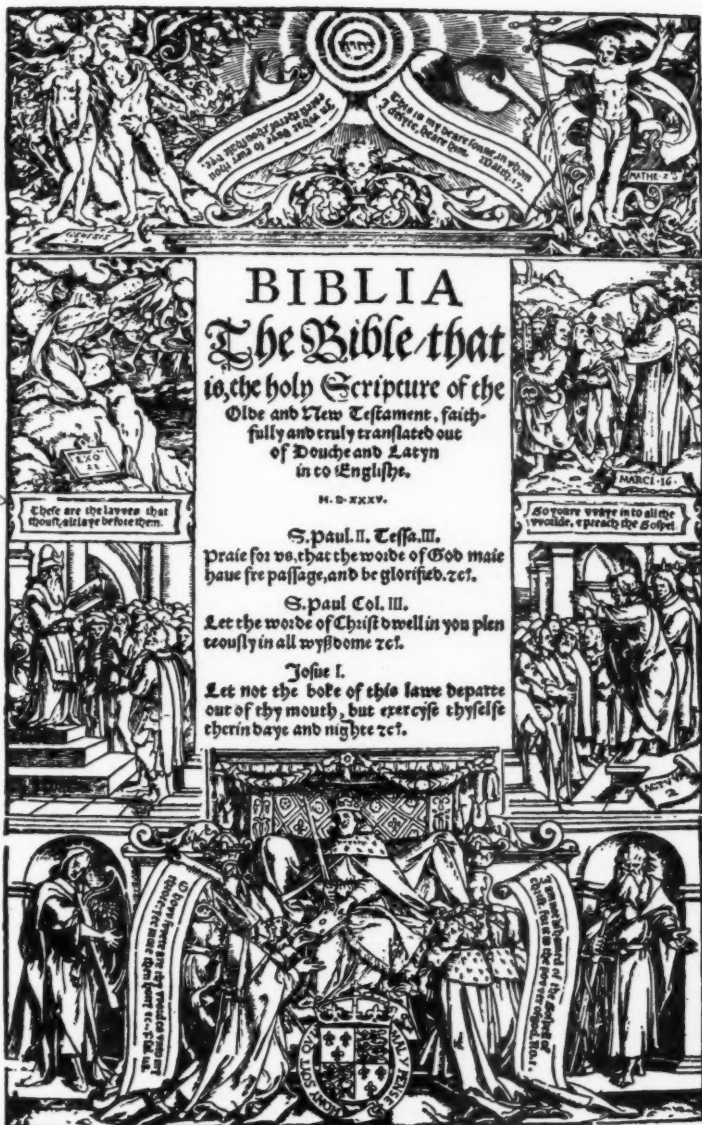
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TITLE PAGE OF THE COVERDALE BIBLE

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The gospel

which stryped him out of his clothes, and wounded him, and wente, their waye, and left him half dead. And by chauce there came downe a priest the same waye: and whan he sawe him, he passed by. And likewise a Levite, whā he came nye vnto the same place and sawe him, he passed by. But a Samaritane was goynge his iourney, and came that waye, and whan he sawe him, he had compassion vpon him, wente vnto him, bounde vp his woundes, and poured oyle and wyne therin, and lifte him vp vpon his beast, and brought him into the ynne, and made prouysion for him. Vpon the next daye whan he departed, he toke out two pennes, and gaue them to the oost, and sayde vnto him: Take cure of him, and what so euer thou spendest more, I wil paye it the, whan I come agayne. Which of these thie now thinkest thou, was neighbour vnto him, that fell amonge the murderers? He sayde: He that shewed mercy vpon him. Then sayde Iesus vnto him: So thy waye then, and do thou likewise.

It fortuned as they wete, that he entred into a towne, where there was a woman named Martha, which receaued him in to hir house. And she had a sister, called Mary, which sat hir downe at Iesus fete, and bentened vnto his worde. But Martha madde hir self moche to do, for to serue him. And she stepe vnto him, and sayde: LORDE, carest thou not, that my sister letteth me serue alone? Byd her therfore, that she helpe me. But Iesus answered, and sayde vnto her: Martha Martha, thou takest thought, and combest thy self aboute many thinges: there is but one thinge needefull. Mary hath chosyn a good parte, which shal not be taken awaye from her.

The XI. Chapter.

¶ It fortuned that he was in a place, and prayed. And whan he had ceaased, one of his disciples sayde vnto him: LORDE, teach vs to praye, as Iohn also taught his disciples. He sayde vnto the: Whan ye praye, saye: Ooure father which art in heauen, halowed be thy name. Thy Kyngdome come. Thy wil be fulfilled vpon earth, as it is in heauen. Geue vs this daye oure daylie bread. And forgeue vs oure synnes, for we also forgiue all them that are bettere vnto vs. And lede vs not into temptation, but deliuer vs from euell.

of S. Luke. Bo. xxxij.

And he sayde vnto them: Which of you is it that hath a frende, and shulde go to him at mydinghe, and saye vnto him: frende, lende me this loaue, for a frende of myne is come to me out of the waye, and I haue nothinge to set before him: and he within shulde answere and saye: Disquiete me not, the doore is shutt allready, and my children are with me in the chamber, I can not ryse, and geue the. I saye vnto you: and though he wolde not aryse and geue him, because he is his frende, yet because of his vnshamefast begginge he wolde aryse, and geue him as many as he neede.

And I saye vnto you also: Aye, and it shal be geuen you: Seke, and ye shal fynde: Knoch, and it shalbe opened vnto you. For whoso euer aseyth, receaue this, and he that sekerh, fyndeth: and to him that knocketh, shal it be opened. If the sonne are bled of eny of you that is a father, wil he geue him a stone therfore? Or ys he are a fyfhe, wil he for the fish offre him a serpent: Or ys he are an egg, wil he profer him a scorpion? If ye then which are euell, can geue youre children good giftes, howmuch more shal the father of heauen geue the holy spire vnto them that are him?

And he diuene out a denell that was bounde: and it came to passe whan the denell was departed out, the domme spake, and the people wondered. But some of them sayde: He dryueth out the deuils, thowow Beelzebub the chefe of the deuils. The other tempted him, and desired a token of him from heauen. But he knewe their thoughtes, and sayde vnto them: Euery kyngdome deuyned withyn it self, shal be desolate, and one house shal fall vpo another. If Sathan then be at variaunce withyn himself, how shal his kyngdome endure? Because ye saye, that I dryue our deuils thowow Beelzebub.

And ys I dryue out deuils thowow Beelzebub, by whom the do youre children dryue them out: Therfore shall they be youre iudges. But ys I cast out the deuils by the synnger of God, then is the kyngdome of God come vnto you.

Whan a stronge harnessed man kepeth his house, that he possisteth is in peace: but whan a stronger then he cometh vpo him, and ouercometh him, he taketh fro him all his wapens, wherein he trusted, and deuydeth the spoyle. He that is not with me, is agaynst me: and he that ga-

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A PAGE FROM A FIRST-EDITION COVERDALE BIBLE

Note that Our Lord's Prayer appears on this page

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No. 1

Myles Coverdale and the First Printed English Bible*

EZRA SQUIER TIPPLE, D.D., L.H.D.

President Emeritus, Drew University

THE English Bible has a distinction all its own. The familiar judgment of Macaulay, "The English Bible—a book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power," is so well known as almost to make necessary an apology for repeating it. Yet, as this year brings the four hundredth anniversary of the first complete printed English Bible, it will help to remind us of our precious heritage, and the man whose name it bears—Myles Coverdale. And who was this Myles Coverdale?

It is probable that his surname was taken from the district where he was born, Coverdale, in what is called Richmondshire in the North Riding. The exact date of his birth uncertain. It is now given as "about 1488," though it may have been somewhere near 1485. He died in 1568–69 having come to a goodly age, well beyond four score years, much admired, and followed by all the Puritans.

From his childhood he was a student, given to learning, eager, diligent, having a sturdy purpose and a tenacious memory. He studied philosophy and theology at Cambridge, had an ever growing circle of acquaintances, such as Sir Thomas More, Erasmus, and Thomas Cromwell, who was long his influential friend.

Some time after Coverdale entered the convent of Austin friars at Cambridge the famous Robert Barnes became its prior. When

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the latter was later arrested on a charge of heresy, Coverdale went with him to London to assist him in drawing up his defense. Later, leaving the convent, he assumed the habit of a secular priest and began at once to preach against confession and the veneration of images. The intimate facts concerning the life of Coverdale are rather obscure. An undated letter to Thomas Cromwell, prior at least to 1527, gives a hint of his religious inclinations and perhaps of his activities. In this letter he writes that "I begyne to taste of Holy Schryptures." It is impossible to account for his movements between 1528 and 1535; but it is more than probable that most of the time was spent abroad. It has been asserted that, in 1529, he was at Hamburg, assisting Tyndale in his translation of the Pentateuch; but the evidence is of doubtful value.

He was writing, however, or translating in these silent years; for, in 1534, he brought out two books, both translations, "Ye Olde God and the Newe" and "Paraphrase upon the Psalms." Beyond question he had begun the work of translating the Scriptures into English, which came to a glorious consummation in 1535 in the first complete printed English Bible.

In the history of the English Bible there are two outstanding names, William Tyndale and Myles Coverdale. While this article has to do primarily with the latter, the former has so large a place in the story of the English Bible that his name commands reverence, inasmuch as his was the first printed New Testament. Appearing in 1525, it was so eagerly sought after that people went about saying that "the conscience of England has found a new King."

Coverdale, undoubtedly, owed much to Tyndale, building in large measure upon what had already been done by his predecessor. But he had genius and ability all his own. Nearly half a century ago, H. W. Hoare, an English writer, made this striking comparison between Coverdale and Tyndale: "If the latter be the Hercules among our Biblical laborers, the former is certainly the Orpheus. Diffident and retiring in disposition, of delicate susceptibility, literary dexterity and resource, with a wonderful ear for cadence and rhythm, it is to Coverdale we owe much of the beautiful music which seems to well up out of

the perennial springs of our Authorized Version. 'Cast me not away from thy presence, and take not thy Holy Spirit from me'; 'Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou shalt endure: they all shall wax old as doth a garment; and as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall not fail.' Where can we find anything more perfect, unless it be in passages scattered up and down in our Prayer-book version of the Psalms, which is almost wholly, or in the Isaiah of our Bibles, which is very largely, from the hand of this beautiful translator? But, though contrasted with Tyndale in the main features of his character, he is also his indispensable literary complement, standing in relation to him as gentleness does to strength, pliability and grace to robustness and vigor, modesty to self-confidence."

To the study of the English Scriptures he gave practically his entire life. He wrote or translated numerous tracts and books, some twenty-six in all; but his chief distinction is that the first complete Bible printed in English bears his name. It is this achievement which the present year commemorates. It may be, as is often said, that his translation as a work of scholarship does not rank with that of some other translators; but he accomplished what no other person prior to 1535 had done. He translated and published a Bible in English language. The publisher and place of printing of the 1535 Bible have always been a mystery. These facts are not of primary importance. Coverdale was the inspiring genius of the enterprise. The place may have been Zurich, Frankfurt, Cologne, or Paris, what matters it? The work of translation was probably done at Antwerp, and the volume was probably printed on the press of Forshover in Zurich. In the version there is no definite mention of the original Hebrew and Greek texts. Coverdale was not without some knowledge of both these languages, but was much less well-equipped in this respect than Tyndale as Coverdale modestly acknowledges. He knew German and Latin extremely well, and a little French. The five "interpreters," which he said that he used, are thought to have been the Vulgate, the Latin version of Pagninus, part of Luther's translation, the Zurich version, and Tyndale Pentateuch and New

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Testament. His knowledge and ability seem to have been unquestioned. He was employed by Thomas Cromwell to assist in the Great Bible in 1539, which was ordered to be placed in all English churches. The text of this is largely that of the Bible of John Rogers, brought out in 1537 under the name of Thomas Matthew, of which the old Testament from Ezra to Malachi and the Apocrypha were substantially Coverdale's own. The New Testament and the first part of the Old Testament were very closely Tyndale's.

In 1558, Coverdale may have had a share in the preparation of the Geneva version of the Scriptures but the evidence is not conclusive. In the remainder of his life he was actively concerned in the wider circulation of the Bible.

Myles Coverdale was one of the leading figures during the progress of the reformed opinions in England and on the Continent. By his marriage which naturally was regarded as a protest against the doctrines of celibacy of the priesthood, he became identified completely with the reforming party. He was appointed bishop of Exeter in 1551, and the vigorous Protestantism of western England in the reign of Elizabeth was undoubtedly greatly aided by his powerful preaching and influence. On Mary's accession to the throne, 1553, he was deprived of his bishopric and ordered to London, though later he was permitted to leave for Denmark.

In 1554 he signed a remarkable confession of faith in conjunction with other Protestant bishops and martyrs imprisoned in London. Following the signature of the others, is annexed the following notable declaration: "To these things above said do I, Myles Coverdale, late bishop of Exeter, consent and agree with these, mine afflicted brethren, being prisoners. Mine own hand, M. C."

This man, modest, conscientious, laborious, a thoroughly honest and good man, who had a considerable share in the introduction of German spiritual culture to English readers in the second quarter of the sixteenth century, a consistently Protestant reformer, the church of the present day does well to honor both for the first Bible printed in English and for many of the most cherished phrasings of beautiful and tender passages of the Scriptures.

The English Bible in the Making of America^{*}

WILLIAM W. SWEET, D.D.

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IT is a fact of large historical importance that the appearance of the two most widely used of the early English translations of the Bible was contemporaneous with the beginnings of English colonization. The Genevan Bible, the work of exiled Protestant scholars who had fled to Geneva to escape Queen Mary's persecution, was in fact the Puritan's Bible, and because of its convenient size, its relative cheapness, together with its verse divisions and Calvinistic notes, gave it an immense popularity. From the date of its publication in 1560 to the outbreak of the Civil Wars in 1640 it went through one hundred and sixty editions, and was undoubtedly the Bible most in use among the first two generations of American Puritans. For many years the Genevan Bible held its own, even after the publication of the King James version, though the authorized version doubtless found greatest favor outside New England, but especially in the Anglican colonies. That these two great versions of the English Bible were available in America from the very beginning of colonization is a significant fact and helps to explain the influence the Bible exerted in American colonial life.

Not only in the realm of morals and religion was the Bible supreme, but in public affairs and in the shaping of social and political institutions, its influence if not equally large, was at least of great importance. One of the distinctive characteristics of the Puritans was their insistence on a strict conformity to the Old Testament precepts concerning Sabbath observance, a conception of the Sabbath which has prevailed throughout America until comparatively recent times, and which still persists in a modified form in many sections of the country. And whatever may be said in condemnation of the Puritan Sabbath, this needs

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to be said in its behalf: it played a large and worthy part in helping to save colonial and frontier America from complete secularization.

The influence of the Bible in public life in colonial New England is best illustrated by reference to the records. In the early laws framed by the Massachusetts General Court the Bible is constantly cited as the authority. In 1741 John Cotton, the greatest of the first generation of New England preachers, drew up a proposed code of laws for Massachusetts in which marginal references to the Bible are given in support of each of the laws suggested. When the New Haven colony was formed in 1639 all the free planters, we are told, assembled to consult about settling civil government, and the first question was: "Whether the Scriptures do hold forth a perfect rule for the direction and government of all men in all duties which they are to perform to God and men as well as in the government of families and commonwealth as in matters of the church." This was answered in the affirmative and it was voted unanimously that "the word of God shall be the rule to be attended unto in ordering the affairs of government in this plantation." In all the Puritan colonies the charters provided that colonial laws should conform to the English common law as far as practicable, but in the actual administration of justice, especially in the earlier years, common law practice was frequently set aside in favor of principles derived from the Old Testament.

In early New England legislation relating to education it is clearly indicated that their primary purpose in establishing schools was that the Scriptures might be available to all. In the New Haven code of 1655 all parents and masters are ordered to provide means for the teaching of their children and apprentices in order that they might be able to read the Scriptures and to understand the principles of the Christian religion. Not only did the Bible serve as the text-book from which children were taught to read, it was the chief book of New England and was considered "the fountain whence has proceeded all the good which is to be found in other books." Taking the colonial period as a whole the King James version of the Bible was easily first in its cultural and moral influence upon the "plain people" of English speech.

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The Bible in the German printed by Christopher Saur, Sr., the Dunker printer of Germantown in 1740-43, the first Bible to be printed in a European language in America, had a corresponding influence upon the German colonists, especially those scattered throughout Pennsylvania, New York and Maryland. As advertised by the Saur press its price was eighteen shillings, but to the poor and needy, it stated, "we have no price." Later in the century two other editions were brought out by Christopher Saur, Jr., and another edition was in the press and the sheets drying when the Revolutionary War came, and because of Saur's pacificism his press was wrecked and the sheets of the newly printed edition was scattered and destroyed.

During the colonial period the publication of the English Bible in America was prohibited and the colonists were therefore dependent upon the mother country for their supply. As a result English Bibles were scarce and high priced throughout the colonial period. Indeed it is estimated that at the opening of the American Revolution there were not more than four millions of Bibles in the whole world, and as a result of the disturbances attending the opening of the War for Independence the supply from England was cut off entirely. The question of the scarcity of Bibles having been brought to the attention of the Continental Congress in 1777, through a Memorial, after investigating the possibility of printing the Bible in America, and being convinced of its impracticability, the Congress recommended that its Committee on Commerce import, at their expense, 20,000 English Bibles from Holland and Scotland. Five years later Congress endorsed the first English Bible printed in America, that of Robert Aitken, of Philadelphia, stating: "That the United States in Congress assembled, highly approve the pious and laudable undertaking of Mr. Aitken." Following the appearance of Aitken's Bible in 1782 other American printers were encouraged to undertake the task, and by the end of the century at least ten American editions of the English Bible had appeared, included among them being a Douay (Roman Catholic) version, which was published in Philadelphia in 1790.

Among the most serious problems which confronted the Christian forces of America at the beginning of the national period

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were those which were directly or indirectly related to the movement of population westward. One of the great questions to be decided upon this immense stage was whether the new American nation was to be Christian or pagan. And no single factor had a larger part in determining what direction the nation would take than the widespread distribution of Bibles throughout the west, which began on a vast scale with the opening of the nineteenth century.

The religious destitution in the early west and the scarcity of Bibles among frontier people, was brought to the attention of the older sections of the nation in the early years of the nineteenth century by the two famous tours of Samuel J. Mills and his two associates, in 1812-13 and 1814-15, and was one of the principal influences which led to the formation of the American Bible Society in 1816. Local Bible Societies had been formed numerous in the east previous to this time, but their aim was little more than to supply local needs. The formation of a national society dramatized the great national need and the aim of the Society, to place a Bible in every home in the nation, was soon on the road to fulfillment.

It would be difficult to overestimate the influence of the Bible upon the cultural development of the great region west of the Allegheny mountains, to say nothing of its direct religious influence. The connection of religion with higher education in America has always been intimate, and this was especially true of this new west. The place given the Bible in practically all the early western colleges and universities, whether founded by the churches or the states, is typified by the following statement from the inaugural address of the first president of Miami University (1824):

“The Bible is the source of all intellectual as well as moral strength . . . hence the Bible, the study of its histories, of its doctrines and morals, of its prophecies, of its institutions, shall be connected in the Miami University with the study of all other systems. . . .”

Every American frontier was in pressing need of moral restraint and guidance, and all the great frontier churches rigidly enforced the scriptural standards of morality. The church

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THE ENGLISH BIBLE IN THE MAKING OF AMERICA

courts, organized and conducted on scriptural models were the principal guardians of the conduct and life of the people. Perhaps the name "Bible Belt," given in derision to the great region west of the Allegheny mountains is, after all, no misnomer. For here the Bible has exerted an immense influence upon the lives and conduct of the people, which may help account for the fact that here is to be found the smallest percentage of illiteracy and the largest percentage of college graduates to be found anywhere in America.



The English Bible and American Men of Letters*

ODELL SHEPARD, PH.D., LITT.D.

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AMERICA rests upon four corner-stones: the English Bible, the English language, the common law, and the tradition of liberty. But liberty, language, and law might have been drawn from the Bible alone. Had we brought nothing with us across the sea besides this supreme book we might still have been great. Without this book America could not have become what she is, and when she loses its guidance and wisdom she will be America no more.

Did we bring the Bible to these shores? Did it not rather bring us? The breath of ancient prophets was in the sails that drove the tiny Mayflower. The hope and faith of ancient poets, kings, and law-givers was in the hearts of those who first sang the Lord's song in this strange land. Our first dim outlines of a commonwealth in the western world were drawn "as near as might be to that which was the glory of Israel." From those beginnings until now the Bible has been a teacher to our best men, a rebuke to our worst, and a noble companion to us all. For these three centuries the grand harmonies of the English Bible have sounded in the ears of all true Americans, dignifying their speech, raising their thought, shaping their conduct, and filling their minds with vivid images of moral grandeur or depravity. Under all the uproar and amid all the haste and excitement of our vast pioneering adventure this great and solemn and beautiful voice has been rolling on and on. Most clearly of all it has been echoed in our literature.

Toward several other arts the Puritan fathers were indifferent or hostile; but literature in one of its supreme examples had been familiar to them from infancy. Upon this one book, which is in fact many in one, their sense of beauty had been fed. And

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THE ENGLISH BIBLE AND AMERICAN MEN OF LETTERS

America has not even yet outlived this early, long-enduring, and almost exclusive dependence both for beauty and for truth upon the Book. Unlike the civilizations of the Old World, our culture has been literary from the start; and our literature also has been predominantly moralistic, so that even as late as Longfellow it continued to show not only the influence of the Bible but also that of the sermon.

In the poetry of Whittier, with its hundreds of direct allusions to the sacred text, any one can see the biblical element. The very form of Whitman's verse, often ignorantly regarded as entirely new and wholly American, was worked out ages ago by the poets of Israel. Poe knew his Bible well, owing more to it than his readers commonly suspect; and the supple rhythms of Hawthorne's prose are musical with the chimes and strong with the roll and thunder of the King James Version. In the "Battle Hymn of the Republic" the Bible and a great occasion have lifted a writer of the second rate to one magnificent utterance in which the mingling of compassion with indignation recalls the prophets of Palestine. The open secret of Lincoln's prose, which wears plainness like a jewel, is to be found in the Bible, whence too the voluminous majesty of Daniel Webster arose. Emerson turned aside to the bibles of other peoples—Hindu, Persian, and Chinese—without losing the Hebraic strain bred into him by many generations of clerical ancestors, and of him we may say that when he fled from the Bible the Bible itself was the wings on which he flew. In Thoreau, one of our most typical men, the endurance of this Hebraic strain in our national character is most evident. Angular, harsh, and often bitterly denunciatory, yet tender and loving at heart, he is the Jeremiah of the western world.

But it is in Herman Melville's "Moby Dick," one of the unquestionably great books of our literature and language, that the deeper outworkings of the Bible are most apparent. Not so much the actual words and tales of the Bible but its inmost spirit and essence, its grandeur and tragedy, have passed into the mind of Melville. His Ahab is a modern Job with Job's huge insoluble problem tormenting heart and brain, and with Job's large utterance. That agony of long ago in the land of Uz is lived out again before us on the deck of his New Bedford whaler—and there is

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something that goes almost beyond Job in the splendid courage of Ahab's final cry: "Defyingly, I worship thee!"

For the most beautiful and poignant echoes of the English Bible to be found in our literature, however, we must turn to a body of poetry which we are only beginning to recognize as literature. In the spirituals of the American negroes the events and people of the Bible are brought before us with a startling vividness and intensity, with a simple but triumphant skill, and with a naive directness which the religious poetry of the white races has seldom equalled and never excelled. The all but intolerable pathos and power of the great negro song known as "The Crucifixion" give its few lines far more literary value than the long and lumbering "Christus" which Longfellow regarded as his masterpiece. Again and again these nameless singers, identifying their lot with the captive children of Isreal, strike out such marvels as "Go down, Moses," or "Deep River," or shake the heart of every sensitive listener with such a pure lyric cry as

"My Lord's a-comin'.
I hear him in the thunder.
The trumpet sounds within my soul.
I hain't got long to stay here."

It is a strange development of history that an Oriental book, born and bred in the distant east, written down by a poor people living hardly and harshly on the very verge of subsistence, composed by men subjected to kings and tyrants, filled with images of a strange exotic splendor, should yet have become the foremost English classic, the glory of our English speech, the guide and inspiration of the world's wealthiest people—western, industrial, highly mechanized, worldly, and at least to some extent democratic. This book has come a long way. It has surrounded huge obstacles of time and space and language to reach us. Yet it has reached us, and has helped greatly to make us what we are and what we shall be. Our speech is clearer, simpler, more direct and stronger, because the echoes of this book in our ears have always been the charm of our childhood, the inspiration of maturity, and the comfort of our old age. Doubled and echoed by our poets and prose-writers, the cadences and mighty phrases of the Bible have gone out into the lives of millions who never read it.

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They have saved many a weak writer from triviality and have lifted a few writers into acknowledged greatness. They have penetrated our thoughts and hearts and lives, and live there as an enduring standard of truth and of beauty. Literary fashions come and go. This book remains. Realizing this we come to see that one of the cardinal dates in the history of American life and letters is the year 1535, when Myles Coverdale gave to England, and so to us, the first complete Bible in the English tongue.



The English Bible and American Public Men*

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TO praise the English Bible has long been almost a ritualistic act of American public men. Indeed, so commonplace is such praise that it sometimes lacks persuasion. When prominent men speak of the beauty of the English Bible, of its moral teaching, or of its abiding influence, the skeptical are likely to see in all this only politic concession to popular religion. But the fact is that throughout our history American public men have known the English Bible and have been profoundly influenced by it.

In the first place it must be remembered that during the most of American history the Bible has been the best known of all books among rich and poor, ignorant and learned. In frontier homes such as Lincoln's the Bible was among the few books to be had. And as late as the nineties, in such a town as Henry Seidel Canby describes in "The Age of Confidence," much of the ethical teaching which characterized instruction at home and in school was "carried in solution in the sonorous prose of the English Bible." Until a few years ago, the English Bible was a staple of American education, and it was the better known because taught at home and at school and by the church. This fact has often been forgotten by those who have been astonished at the frequent use of the Bible by men not especially religious. Because Jefferson held unorthodox beliefs, or because Lincoln was not markedly religious during his earlier years, some have wondered at their knowledge and use of the English Bible. Yet both were intimately acquainted with the Book, and both had for it the highest respect.

Perhaps the most obvious evidence of the Bible's influence is in the language of American public men. Biblical quotations have, of course been used by every generation of public speakers. So

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freely did Lincoln make use of Scriptural language in his second inaugural, that a late biographer can say: "Probably no other speech of a modern statesman uses so unreservedly the language of intense religious feeling." Champ Clark was proud of the statement that he quoted the Bible oftener and more accurately than any other man in Congress, and an examination of Bryan's famous "Cross of Gold" speech will show how largely he relied upon Biblical allusions for his emotional effects. Less obvious but just as real is the influence of the English Bible discernible in the prose style of many of our public men. Daniel Webster acknowledged his stylistic indebtedness to the Bible, and in the best utterances of Lincoln, of Theodore Roosevelt, of Woodrow Wilson, the peculiar rhythm and simplicity of the English Bible are clearly noticeable.

But the Bible has influenced the thinking as well as the style of American public men. In a peculiar way the Book of Books has seemed to fit into the struggles and ideals of this country. "The Puritans' constant preoccupation with the Old Testament and the Mosaic law was not merely a consequence of their belief in the authority of sacred Scriptures; it was rather the natural turning for comfort and counsel to a people who seemed to have undergone a similar experience." So wrote Herbert Schneider in his recent volume, "The Puritan Mind." Throughout pioneer America, the experiences of the Israelites in the wilderness seemed applicable to the struggles of the frontiersman. And the ideas and ideals which Americans found in the Bible were those which fitted into the needs and hopes of their land and time.

Franklin's morality was a secularization of Puritan ethics; and, however defective both may have been, their enduringly valuable parts were rooted in the Bible. Because this is true, there is no suspicion of time-serving in Franklin's advice to young men that they cultivate "an acquaintance with, and a firm belief in, the Holy Scriptures." In the same way, Jefferson voiced the common belief of American leaders that a knowledge of the Bible "will make better citizens, better fathers, and better husbands." So real is the connection between the highest moral standards accepted by American leaders throughout our history and the teachings of the Bible known in its English form to all sorts

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and conditions of citizens, that Theodore Roosevelt stated no more than the sober truth when he said that to remove the teachings of the Bible from our country would be to "lose all the standards by which we now judge both public and private morals; all the standards toward which we, with more or less resolution, strive to raise ourselves." And in the morality which American public men have learned from the Bible there is a militant note: "the man whose faith is rooted in the Bible," said Woodrow Wilson, "knows that reform cannot be stayed; that the finger of God that moves upon the face of the nations is against every man that plots the nation's downfall or the people's deceit. . . ." From the Bible American leaders learned to think of life as a moral struggle against both individual and social wrong. That the forces of righteousness were supported by the God of the universe, and that principalities and powers cannot prevail over truth and justice are beliefs which are expressed again and again in the crucial hours of our national history.

No fact about the Bible's influence in modern times is more sure than the unanimity of American statesmen in interpreting the Bible as the text-book of human freedom. Its laws and its history are full of concern for the common man. The prophets thunder against the rich and the powerful who abuse their privileges. The Sermon on the Mount is the sermon for the poor and the disinherited. Because of this accepted interpretation of the Bible as the Book of men who are of more value than sheep the appeal of every reforming leader in America, whether right or wrong, has been phrased in language reminiscent of some Biblical passage: "must not press down upon the brow of labor a crown of thorns"; "we stand at Armageddon, and we battle for the Lord"; "drive the money-changers from the temple!" The politicians may sometimes have been insincere; but this does not alter the truth that the Bible has been the inspiration of those who have fought for human rights and human liberties. "I know that there is a God," cried Lincoln, "and that He hates injustice and slavery. . . . I know that I am right because I know that liberty is right, for Christ teaches it, and Christ is God."

In no narrow, sectarian sense but in sober truth one may say that the American nation has been founded on the Bible, and

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American public men have so understood it. They have agreed in this when they have differed in politics and when they have been of varying religions or of no religion at all. In the light of what is happening today, when groups which are flagrantly violating the rights of man are at the same time suggesting that the Bible be abolished or abridged, one must take seriously the words of Calvin Coolidge: "The foundations of society and our government rest so much on the teachings of the Bible, that it would be difficult to support them if faith in these teachings should cease to be practically universal in our country." For religion's sake we would keep the Bible the Book of the people; but for our country's sake also we must concede the rightness of the greatest of our public men who have prized the Book which defends Naboth's vineyard, the stranger within the gates, and the rights of those who stand in the market-place because no man has hired them. Without belief in such a book it might be more than difficult to support the foundations of our society and of our government.



The Bible and the College Student*

WALTER LEE LINGLE,

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COLLEGE students cannot afford to leave the Bible out of their reading and thinking. From a literary, historical, ethical, and spiritual point of view no man's education is complete without a knowledge of the Bible. The Bible is not a single book. It is a divine library, which is noted for its comprehensiveness and infinite variety. John Richard Green illustrates its charm and variety in an eloquent paragraph of his "Short History of the English People." He says: "When Bishop Bonner set up the first six Bibles in St. Paul's, many well-disposed people used much to resort to the hearing thereof, especially when they could get any that had an audible voice to read to them . . . Sunday after Sunday, day after day, the crowds that gathered round Bonner's Bibles in the nave of St. Paul's, or the family group that hung on the words of the Geneva Bible in the devotional exercises at home, were leavened with a new literature. Legend and annal, warsong and psalm, state roll and biography, the mighty voices of prophets, the parables of evangelists, stories of mission journeys, of perils by sea and among the heathen, philosophic argument, apocalyptic visions—all were flung broadcast over minds unoccupied, for the most part, by rival learning."

Sir Walter Scott was one of the greatest of all the novelists who have ever written in the English language. He wrote many books and knew books as few men have ever known them. His great library is still intact in his beautiful old home known as Abbotsford. As I went through his library this past summer, I was struck by the large number and scholarly character of the books which it contained. One of the most conspicuous books in that library is a handsome copy of the Bible, which bears this inscription in the handwriting of his mother: "To my son, Walter Scott, from his affectionate mother, Ann Rutherford"; and this

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additional inscription in his own handwriting: "This Bible was the gift of my grandfather to my mother and presented by her to me."

He prized that Bible not only as an heirloom, but as a book of literature and a book of life. His son-in-law and biographer, Lockhart, who is buried at his feet in Dryburgh Abbey, tells of a striking incident that occurred while Sir Walter was on his last bed of illness and only a few days before his death: "He expressed a wish that I should read to him, and when I asked from what book, he said: 'Need you ask? There is but one.' " As that great man surveyed his whole library and the whole field of literature, there was one book that towered above all others, and that was his Bible. I wonder if it was his mother's Bible that he was calling for. At any rate, there is the estimate of a great man whose library was crowded with all manner of great books. Is it too much to say that no man's education is complete without a knowledge of this Book of Books?

What has been the attitude of college students toward this book? One day Martin Luther, a student at the University of Erfurt, ran across a copy of the Bible in the university library. It was the first complete copy of the Bible that he had ever seen. It laid hold of his heart and mind and transformed his whole life. That copy of the Bible had more to do in making Martin Luther a great Christian leader and a great world figure, than any other influence that ever entered into his life.

William Tyndale was an unusually brilliant student in the University of Oxford. His biographer tells us that he became so skilled in Latin, Greek, Hebrew, French, Spanish, Italian, and English, that whichever he spoke in you would suppose that it was his native tongue. The Bible came into his life with all its transforming power. It completely captured his heart and mind, and he yielded himself to it without reservation, and finally gave his life for it. Today we think of him as the father of the English Bible. As we celebrate the four hundredth anniversary of the printing of the first complete Bible in English, let us remember that of it the New Testament and the Pentateuch were practically Tyndale's translation with a few revisions.

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John and Charles Wesley and George Whitefield, students at Oxford University, became interested in the methodical study of the Bible. It becomes a transforming power in their lives, and they went out to turn the world upside down. Through the power of the Word of God John Wesley became the greatest force of the eighteenth century in England.

Thus we might come on down through the centuries and call the roll of a multitude of college and university students whose lives have been transformed and made great by the Word of God. But what about present-day college students? Of course, it is not possible to put all college students together in one group under one label. There are just as many different kinds of college students as there are of older people, and there are at least fifty-seven varieties of the older ones.

Some college students shrug their shoulders at the Bible. Others are indifferent toward it. There are still others who are woefully ignorant. But, after all this has been said, there are many college students who approach it with reverence and find rich treasures in it.

No one person knows the hundreds of thousands of college students in America well enough to speak with certainty about their attitude toward the Bible. Let me speak definitely out of my own observation and experience. I have the privilege of being connected with a college which has a student group of 650 young men representing more than twenty-five different states. For nearly fifty years courses in the English Bible have been a required part of the curriculum. Freshmen and sophomores are required to take three hours a week. Elective courses are provided for juniors and seniors. The English Bible itself is studied and not simply books about the Bible. After fifty years we ought to be in a position to form some estimate of the attitude of our college students toward the Bible.

First of all, it is our observation that the great majority of college students who study the Bible find it an interesting book. The late United States Senator Albert J. Beveridge wrote a book entitled "The Bible as Good Reading." The majority of students studying the Bible will concur in the idea expressed in that title. By the way, in that book Senator Beveridge says: "Surely,
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this book has not held sway over the human mind for two thousand years without having engaging qualities—something that appeals to our interest.”

The majority of those students who study the Bible find it a profitable book. Its teachings enter into their moral, ethical, and spiritual ideals and thus help to mold their characters. Not only so, but its simplicity and beauty help to mold their English style. We wonder sometimes where Abraham Lincoln ever learned the use of the pure and beautiful English of his Gettysburg address and his second inaugural. He probably lets us into the secret when he tells us that the two greatest events in his life were when he borrowed a life of George Washington and when he opened the Bible and read the life of Christ.

When I question alumni who have been out for years, practically all of them tell me that they are glad they were required to take the courses in the English Bible, and that they have found these courses among the most profitable of all the courses they took during their college and university days.

The present-day college student probably does not look upon the Bible as an authoritative book in the same sense in which our fathers did, and yet, after they have studied it, the majority of them would agree with Coleridge when he said: “In the Bible there is more that finds me than I have experienced in all other books put together; the words of the Bible find me at greater depths of my being, and whatever finds me brings with it an irresistible evidence of having proceeded from the Holy Spirit.”

Aims and Objectives of Church-Related Colleges

IN these days of confusion in all fields of thought and activity it is generally assumed that colleges and universities have no definite aims. In order to confirm a conviction of the editor, the presidents of several colleges were requested to send a statement of the aims and objectives of their institutions for publication in CHRISTIAN EDUCATION. The presidents very kindly responded promptly. It is a pleasure to print these statements which abundantly reveal that the church-related colleges of America do know where they are going and are attempting an educational program in accordance with certain very definite objectives.

Austin College, Sherman, Texas

The purpose of Austin College is Christian education. It offers instruction in the chief fields of human knowledge to prepare its students for intelligent living and for effective leadership. All of its work is done in the light of Christ's teachings, its intellectual ideals in harmony with the Scriptures. Founded and sustained by the Presbyterian Church, its conception of those teachings and ideals, its attitudes and practices, conform to the accepted principles of that denomination. Yet with this expressed and recognized loyalty the college must continue, as it has always been, unmistakably non-sectarian, striving without inculcating sectarian views or cultivating sectarian bias, to maintain such influences as will tend to build up strong Christian character.

In addition to the study of the Bible, there is instruction in philosophy, in the humanistic sciences, in the natural sciences, and in history; philosophy, to inform the student of man's beliefs about himself and about the universe, and to show him the relationships of all knowledge to reason; the humanistic or social sciences, to explain human institutions and the concerted modes of procedure which they involve; the natural sciences, that the student may understand these institutions and the conditions

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which surround them; history, to show the sequence of events from which present civilization has developed.

Besides offering instruction in these fields of knowledge, the college acquaints its students with those concrete representations of life which are given in the liberal and fine arts, and especially in the art of literature. Furthermore, it gives instruction in such branches of instrument knowledge as language and mathematics, and as much specialized preparation for business and professional work as may properly be included in the curriculum of a liberal college.

Beloit College, Beloit, Wisconsin

1. Beloit College would make its graduates feel at home in the world of ideas. Such an achievement involves both a study of the history of ideas and a quickening of interest in creative thinking. Under the first of these two activities will fall the study of history, of universal literature, art, music, philosophy. Under the second of these two activities will fall efforts to find the meaning of life in an actual world, to make up one's mind about values.

2. Beloit College would train its students in accurate survey and inquiry. It would have them be scientific in the sense that they learn how to look into the facts of the world and respect intellectually all truth which has been discovered. Under this activity will fall laboratory training in various scientific fields, mathematical accuracy, sociological and psychological surveys, anthropology.

3. Beloit College would inspire its graduates with noble ideals. It would organize the studies of college men and women with a view to presenting those challenges which afford abiding satisfactions. In the sense that religion is the organization of life into a whole, in the sense that truth includes not only factual content but great hopes and faith, Beloit College would have its students know religion.

Thus the emphasis placed by this college upon educational values is an attempt at rationalizing life, at enriching it with integration. This is needed today by a world which has been buried beneath a mass of unorganized knowledge.

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The College aims therefore at the development of its students in spiritual awareness, in appreciation, in conviction as to what in life is worth while.

Bucknell University, Lewisburg, Pennsylvania

Bucknell University is performing four major educational objectives. They are:

1. The completion of General or Secondary Education.
2. The offering of a Liberal Education to a portion of its students.
3. It provides pre-professional education in a number of fields of study.
4. It offers professional education in several fields, such as: Engineering, Commerce and Finance, and the Training of Teachers for the secondary schools.

In addition to these major educational objectives, Bucknell is striving for certain other educational values. The most important among these are the following:

1. It thinks of its campus as a "Community," and recognizes the significant fact that the total life of the campus determines many of the educational values which its students receive. Bucknell, therefore, is attempting to "condition" its entire environment in such a way that all the values related to successful Christian living may emerge. At the head of its list of values it places those that are moral and spiritual.
2. It recognizes the fact that education is a matter of continuous adjustment to ever-changing conditions, and that it is not a process confined to a four-year college period. Bucknell, therefore, is striving to do two things for its students in this connection:
 - (a) to arouse and stimulate intellectual interests which will be sufficiently strong to motivate its students to continue their intellectual development throughout their lives, and
 - (b) to give students a sufficient mastery of intellectual tools and techniques to enable them successfully to carry on their intellectual readjustment.

3. We believe that the essence of a Liberal Education is to develop within students the ability to deal masterfully with the

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factors of their environment. The essence of a democracy, such as ours, is that men shall rule themselves. A genuine liberal education, therefore, should eventuate in one's ability to master himself, and in being able to provide creative social leadership.

4. We are trying at Bucknell to restore the arts, such as Music, Drama, etc., to a fundamental place in our program of Liberal Education. We believe that the best way to do this, and to achieve the finest values from the Arts, is by placing the emphasis in our program upon Expression, Participation, and Re-creation.

Earlham College, Richmond, Indiana

Briefly the ideal of Earlham College is the development of the highest possible level of personality in the young men and young women who come to the institution.

More specifically, the aim is to bring young men and women to a right understanding of the world in which they live so they can think straight and consecutively and thus avoid the occasion for intellectual conflict; to bring them to a right appreciation of the values of life so they shall set forward as their life's aim the career of Christian service; and to bring them to a right organization of conduct, so they shall be self-controlled, steady, and dynamic in their pursuit of these values.

As a means toward the achievement of this ideal, the College has a five-point program, covering the various areas of student life:

1. *Educational.* To maintain and still further improve her present high standard of scholarship, to give proper recognition to achievement in this field, and to avoid specialization.

2. *Religious.* To recognize that the spiritual life of an individual is the greatest factor in the development of his personality, and to foster and develop spiritual life based on Christian ideals and mental discipline. While avoiding sectarianism, emphasis is placed upon the fundamental elements of religious life as historically interpreted by the Society of Friends.

3. *Social and Moral.* To seek a spirit, an atmosphere, an attitude, rather than to define or to prohibit. We desire to maintain the attitude of fellowship, consideration, cooperation, and mutual helpfulness which characterize superior family life.

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Recreation is recognized as a part of normal social life, but we believe that temperate deportment and simplicity in social life not only lend to the harmony of the group but to the happiness of the individual.

4. *Government.* The members of a college community should be able not only to exercise self-control but to cooperate toward the achievement of a corporate self-control, and as a means to this end democracy should be practiced in student government. This implies a spirit of mutual understanding and hearty co-operation among all groups, including the Board of Trustees, the faculty, and the students.

5. *Intercollegiate Relationships.* In this area we desire that Earlham College shall be characterized by absolute honor and integrity. In athletics we wish not only to be free from every taint of professionalism but to be known as thoroughly sportsman-like and generous.

McPherson College, McPherson, Kansas

McPherson College is a Liberal Arts College established and maintained to develop Christian character. This can best be realized in a religious environment where the program and atmosphere are conducive to right living and where the highest ideals are fostered and maintained.

More specifically our aims are as follows:

1. To provide general education by offering courses in significant areas of human knowledge; to impart the truth in these areas and reverence for it; and, to develop habits and attitudes which make for effective Christian citizenship.

2. To make pre-professional and pre-vocational preparation available in a limited number of fields.

3. To provide adequate training for students who may desire and who should be encouraged to enter the teaching profession.

4. To maintain a limited number of departments in which sufficient courses with proper prerequisites and sequences are offered to equip students to pursue effectively research or professional study in the graduate schools of the universities.

5. To introduce students to the techniques and tools of the different academic fields; to encourage the development of the

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scientific attitude; and to familiarize students with the scientific method in all areas of their study and thought.

6. To safeguard the health of students by means of formal instruction, physical and medical examinations, and a program of recreational and corrective exercises.

7. To help students discover and make more satisfactory adjustments to their personal problems, integrate their experiences, and avoid or resolve mental conflicts, by providing wise counseling based upon a competent personality analysis.

8. To foster a rich and attractive extra-curricular program of activities designed to offer abundant opportunities for student participation and expression.

9. To cultivate broad interests and an attitude of appreciation of nature, music, art, literature, and other representative phases of our cultural heritage.

10. To discover church and social leaders and provide such curricula, activities, atmosphere, and environment, as well as special courses in Religion and Christian Education conducive to their development.

Ohio Wesleyan University, Delaware, Ohio

Ohio Wesleyan University is an institution of Christian higher education. It was founded for this purpose and has held to this ideal during the years of its existence.

We believe that Ohio Wesleyan should do its part in sending out men and women who are trained to lead in the solving of the problems which in each generation face mankind. They should feel the responsibility and be fitted to take their part in furthering the beneficent ends of human life. They should be ready to accept the opportunity to promote health, uphold high ideals of citizenship and economic life, enrich the meaning of recreation and the use of leisure, foster an appreciation of beauty, truth, and goodness, and promote true religion by precept and example.

As a college of liberal arts Ohio Wesleyan is conscious of the obligation to lay its chief emphasis upon those basic qualities of broad and generous culture and of the appreciation of the meaning of life and of the obligation of service which must underlie all worthy achievement in life no matter in what occupation one

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may find himself. At the same time the faculty recognizes that in addition the task is laid on them to give vocational training of a preliminary character, which looks forward to a life-work in business, law, medicine, teaching, the ministry and in other occupations. They believe that this training should be in harmony with the fundamental purpose of the college of liberal arts and should make its contribution to the carrying out of that purpose as well as give the requisite training looking forward to a definite vocation. Thus not only will the unity of the college course be maintained but a better foundation be laid for a wider, fuller and more satisfying life than would otherwise be possible.

It is at once evident that this broad purpose can not be carried out within the limits of what is usually designated the curriculum. Extra-curricular activities are rich in educative power and should be brought under such guidance that their full contribution towards the common aim may be secured. Viewed in this light curriculum and extra-curricular activities are parts of one whole.

The specific objectives are:

Students should have healthy, well-trained bodies, able to resist disease, with strength sufficient to meet the demands of an active, wholesome life.

Students should have the sense of the power and joy of efficient thinking and living, having attained attitudes towards life and its problems which will call out the best that is in them and send them out with the desire to serve. This can only be done on the basis of a clear understanding of themselves and their mental processes, a knowledge of the universe in which they live, and a familiarity with human affairs, in their development as well as in their present state, the end of all their study being the development of personality and not the acquisition of knowledge as such.

Students should develop an appreciation of beauty in all its forms. Art, music, and literature must give them a taste for what is fine and noble in the products of human genius. Nor must we fail to call out and give direction to the development of the social graces, bringing with them their refinement and regard for the sensibilities of others.

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Students should develop deep respect for human personality and a sense of their obligation towards society. These great ends can not be accomplished without self-respect, self-control, and deep moral enthusiasm, and scorn for all that is deceitful, mean, sordid, and unclean.

Students should be men and women with a genuine religious experience, with faith in God and loyal devotion to Jesus Christ, and issuing in a life of personal rectitude and love of their fellow-men. On this foundation they should build a working philosophy of life giving them a satisfying interpretation of the universe and human life, providing them with a high purpose, and making them broadly tolerant and sympathetic with all that is noble and true wherever it is found.

Tarkio College, Tarkio, Missouri

We declare that in the midst of the changing demand upon education the dominant secular culture inevitably compels institutions like ours to be dynamically Christian. We have an important part to play in the education of young people for citizenship, but our supreme task is in educating Christian men and women for conscious, competent Christian leadership. In order to accomplish this the following objectives must be sought:

1. To provide an educational system based upon and permeated by the Christian faith as held by the United Presbyterian Church.
2. To furnish the student with adequate knowledge of Christian thought and ethics, as well as education in the fields of the arts and sciences.
3. "To charge him with a dynamic spirit of service," impelling him to use his life for every righteous cause in the welfare of mankind.

The realization of these objectives requires:

1. Devotion to a curriculum which leads to the highest intellectual development.
2. A faculty composed of persons who are highly qualified scholastically and who also are thoroughly and actively strong in Christian character and teaching.
3. A program conducive to the building of Christian character.

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Western Maryland College, Westminster, Maryland

In most respects the church-related college is like other colleges of liberal arts. Its educational aims are the same as other colleges, changing only as better methods and procedures are found.

In the growth of educational ideals and policies no substitute has been found for the College of Liberal Arts in the scheme of higher education. In the field of cultural education it stands supreme. That mankind may have life and have it more abundantly, the Liberal Arts College is the door through which the world's best leadership must pass. It is the greatest provision ever made for the cultural education and development of the mind and spirit of man. In the development of secondary and higher education the College of Liberal Arts must not be crowded from its rightful place by any appeal for the practical or for more hurried approach to the time of bread-winning and the making of money. "Man shall not live by bread alone." Neither must the making of money crowd the spirit or hinder the right development of the mind and heart of man. It takes time to produce the best type of leadership. Man is an animal, but he is infinitely more than an animal. He has mind and spirit that must be trained and developed, and the College offers the greatest of opportunities for the exploitation of the mind and soul of man.

Western Maryland College seeks to achieve the highest ends in education, and to provide liberal training for her students, but it recognizes as the chief thing in education the making of character. It, therefore, places religion at the very center of its campus and its curriculum. Without religion education is in the last analysis a failure.

A Liberal Arts College—A Small College—A Christian College. This is the creed upon which we hope to build for the future.

Wittenberg College, Springfield, Ohio

Wittenberg College is primarily a college of liberal arts. As such, it subscribes to the generally accepted aims and objectives of higher liberal education. But as a church-controlled college, an institution of the United Lutheran Church in America, it differs from many other institutions of higher learning in its defini-

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tions of these generally accepted objectives and in the relative emphasis it places upon the several aims.

1. *Religious.* Wittenberg College endeavors to develop in each of its students a Christian philosophy of life, which will manifest itself in his conduct in all human relationships; and, in accord with provisions of its charter and constitution, it seeks to provide for the Church an adequate leadership, both clerical and lay.

2. *Intellectual.* Wittenberg College endeavors to stimulate in the student an enthusiastic intellectual curiosity; to develop the love and power of clear thinking upon the basis of sound and broad knowledge; to create an attitude of open-mindedness and suspended judgment; to emphasize the practice of testing all information and conclusions; and to encourage creative scholarship.

3. *Social.* Wittenberg College endeavors to cultivate in the student a knowledge and appreciation of the social amenities which make for harmonious human contacts and for graceful living; and to create a proper regard for sound social values.

4. *Esthetic.* Wittenberg College endeavors to enable the student, through a knowledge of the history and development of the several fine arts and through an understanding of their basic techniques, to recognize and enjoy artistic excellence; to lead him to an appreciation of the fine arts as an integral part of culture; and to provide opportunity for participation in artistic effort as a form of self-expression and as a means of personal growth.

5. *Physical.* Wittenberg College endeavors to bring to each student a consciousness of the importance of physical well-being; to provide opportunity for the attainment and maintenance of health; to produce in the student a wholesome attitude toward physical play; and to develop in each student such skill in some specific sport or sports as will encourage continued participation.

6. *Vocational.* Wittenberg College offers vocational training in certain fields, but only in a measure consistent with the concept of liberal education. Within the limits imposed by this concept, the college endeavors to send forth graduates who are self-sustaining members of society, and to provide them with a code of Christian ethics which will encourage on their part such economic behavior as is consistent with social welfare.

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York College, York, Nebraska

It is the purpose of York College to supply young men and women with such training as will enable them to accept the challenge of this present time; to offer them thorough and practical courses, supported by such expressional activities as will prepare them for successful participation in the varied phases of life in our complex age.

To this end we shall attempt to develop in students an appreciation for and discipline in true culture and refinement, sound scholarship and in the economies of all home and business relations.

It is not our purpose to educate youth away from the farm, shop, kitchen, or nursery, but rather to enable them to perform commonplace activities, as well as professional duties, with efficiency, dignity, and grace.

It is our desire that our students develop a many-sided interest and a sane attitude toward all problems and issues; religious, moral, political, economic, cultural, and social. We want them to go from us to cooperate consciously in the shared life of the race.

To this purpose we dedicate our entire resources.



Status of Chapel Services in Forty-eight Colleges

LURA E. ASPINWALL

National Director of Student Work
Disciples of Christ

QUESTIONS regarding chapel services, their values and dis-values are constantly being asked. At the request of leaders in two Disciple colleges a limited survey was made recently. A questionnaire was sent out to fifty colleges, most of which were church-related but a few of which were non-denominational. These schools were located from New England to California. Forty-eight colleges replied to the questionnaire, not all answering each question. Only eight questions were asked but the answers to these indicate some very definite trends.

1. *Which is more satisfactory—compulsory or non-compulsory chapel?* Answers: Compulsory—40; Non-compulsory—7.

A great many of those who thought compulsory chapel necessary if they were to have an attendance, stated that they never had tried having non-compulsory chapel. Several stated that so long as other parts of an educational program were required they saw no reason for making an exception regarding chapel. One reported: "The majority of our students do not need to be compelled but if it were not compulsory, they would fall into bad habits." Two schools in which chapel is non-compulsory state that they feel that the better attention compensates for the smaller attendance. One of those which reports non-compulsory chapel states: "Must have a varied program to insure attendance." The schools make some services compulsory; others non-compulsory.

B—— university, which speaks of chapel as "required" rather than "compulsory" made an interesting experiment last year:

"About fifty representative students last September requested that Friday chapel be made voluntary since they thought that all students would want to come to the mass meeting irrespective of the requirement. This the faculty

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granted. By the middle of December students discovered that the attendance was dwindling to such an extent that student organizations which desired to present different matters to the student body began asking that their presentations be made on some day other than Friday since they could not be sure of having good attendance on Fridays. At the end of the first semester the same group of students came together again and unanimously passed a resolution asking the faculty to make Friday a required chapel exercise. Students discussed the possibility of having three chapels each week instead of five but voted for a five day chapel. They requested that they be given twenty cuts instead of fifteen. The faculty granted them twenty-five. The only serious drawback which is developing is that students hoard their cuts during the early part of the semester in order to be free to stay out during the month of May. We may arrive at a plan of giving them so many cuts per month, thus seeing to it that the absences shall not fall heavily as the semester closes."

2. *What types of programs appeal most to students?*

Answers: *Twelve*—Well planned worship services. Three of these indicated that formality and ritual added to the appeal of such services. *Six*—Good music. *Eight*—Good addresses by people of experience. *Two*—Programs in which there is student participation. A few mentioned that, on the surface at least, students prefer entertainment to other types of program, but one stated: "A serious, straightforward address on any topic of the day is generally much better received than that of the man who thinks he has to tell funny stories to catch the student ear." Two or three give some advice: "Avoid cluttering up programs with announcements." One answers with an honest sounding word: "Brief."

More than half of those who replied seem to feel that variety of programs is important but in striving for this diversity chapel services seem often to have been turned into assembly programs.

C—— College is typical: "The programs vary in character. One day the students have a business meeting or a program. These types alternate. The service on Tuesday is always a religious service. The Wednesday period is free for clubs, classes, or other organizations of the school to hold their meetings.

STATUS OF CHAPEL SERVICES IN FORTY-EIGHT COLLEGES

Thursday is generally given over to musical programs and to training in chorus singing. Friday is a general day for which the president is many times responsible."

A novel plan is reported at B——: "During the second semester we have instituted what we call Sectional Chapel. The student body is divided into fifteen equal sections with no distinction as to classes. Each section studies or considers during the Monday chapel some phase of student interest. Some of the sections are: Art Appreciation, Music Appreciation, Current Events, Hobbies, Etiquette, Vocational Guidance, Mental Hygiene. Each student is assigned to a section for one half of the semester, then changed to another. Faculty members have charge. Reactions, in general, have been favorable, especially when students get into sections of their choosing. This choice is restricted as sections fill up. Some faculty members feel slightly imposed upon."

3. *What is the average length of chapel service on your campus?*

Answers: *Four*—Fifteen minutes; *Fourteen*—Twenty minutes; *Twelve*—Twenty-five minutes; *Twelve*—Thirty minutes; *Two*—Forty minutes; *Two*—forty-five minutes; *Two*—Fifty minutes.

4. *How many days in the week do you have chapel?*

Answers: *Five*—One day; *Eleven*—Two days; *Thirteen*—Three days; *Nine*—Four days; *Nine*—Five days; *One*—Six days.

5. *Are Services planned by an individual, a faculty committee, a student committee, or a faculty-student committee?*

Answers: *Five*—Individuals; *Ten*—Faculty committee; *Sixteen*—Faculty-student committee; *One*—Dean of college; *Nine*—President of college; *One*—Chaplain of college; *Nine*—Student committee. In a number of instances while a committee or person had general oversight over services, responsibility for particular days and certain types of programs is placed with other individuals or groups.

6. *Are students used as leaders or in other ways as active participants in chapel services?*

Answers: *Twenty-three*—Yes; *Nineteen*—Occasionally; *Four*—No.

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7. Are chapel services correlated with the general campus program of religion?

Answers: *Twenty-six*—Yes; *Ten*—Not directly; *Ten*—No. Of the twenty-six schools which answered that chapel services are correlated with the general campus program of religion, ten qualified their statements by such phrases as: "As far as practicable," "To a limited extent," "Somewhat." If these ten were added to the ten who answered: "Not directly," it would probably give a truer picture of the findings of the questionnaire.

8. What contribution to students is made by chapel services?

Answers: *Five*—Educational contribution; *Five*—Cultural contribution; *Seventeen*—Religious contribution; *Fourteen*—Sense of unity in student body; *Two*—Vocational; *Four*—Training in worship; *Two*—Better behavior on campus; *Three*—More interest in world affairs; *Four*—Ethical and religious ideals; *Four*—Chance to hear speakers of quality life; *Two*—Chapel furnishes a general expression and climax to college religious emphasis; *Two*—Contribution in evaluating, harmonizing and unifying life; *One*—"I would like to be certain on this point. Not so much contribution as desired."

D—— College, which has compulsory chapel, reports: "We find that although some students claim not to be interested in the chapel service that soon after they are out they are heartily in approval and I get strong testimonials of their value."

E—— College, which has non-compulsory chapel, states: "Contribution is what each student is able to get out of it. We endeavor to make it a distinct source of growth. Some students take the trouble to say it has been. Others bear no testimony on the subject. I have heard no student say that it meant nothing."

F—— College, with compulsory chapel planned by a faculty-student committee, with student participation and such splendid outside speakers as Sherwood Eddy, Norman Thomas, and H. C. Englebrecht states: "Our greatest problem is to secure the right attitude by students; reverence and quiet during chapel services, avoiding of reading or studying during chapel. The compulsory character of chapel undoubtedly is a hindrance here."

STATUS OF CHAPEL SERVICES IN FORTY-EIGHT COLLEGES

A non-denominational college writes: "We do not include religious services, as such, in our required program. Our chapel is entirely divorced from our assemblies which are required and, I presume would be comparable with chapel periods in other schools. We have Sunday evening vesper services and other religious meetings which are entirely voluntary. There is a chapel on the campus where students go often for quiet and meditation."

While a survey of forty-eight colleges is not enough on which to base any very definite conclusions, a few indications are significant.

1. Of fifty questionnaires sent out forty-eight were answered and returned, usually with a request for a copy of the findings. *The chapel service is evidently a problem area.*

2. Of forty-seven schools forty have compulsory chapel. It is evidenced and a number of persons state very plainly that it is *necessary to keep it compulsory if students are to be in attendance.* The same could be said for most college classes. It is, therefore, not necessarily a condemnation of chapel services though it may be a criticism of the kind of student brought to our colleges through wholesale recruiting and may signify that much of our educational content and many of our teaching techniques do not meet student needs.

3. The fact that twenty-seven of our forty-eight colleges report that their programs vary from entertainment to worship indicates that *those responsible for chapel are trying seriously to make services attractive, but that chapel, at least for these twenty-seven, is no longer chapel. It is now assembly.*

4. In *only sixteen out of forty-six schools are chapel services genuinely correlated with the campus program of religion.* That this is accounted for by the fact that in so many cases chapel services have become assemblies does not lessen the surprising nature of that revelation.

5. It is notable that in forty-two schools students, at least occasionally, are used in chapel services but that *in only sixteen schools are students in any way responsible for the planning.* One wonders if more experimentation with student planning might cut down the necessity of making chapel compulsory.

6. Almost as many schools answered that a major contribution of chapel services is a sense of unity in the student body as that

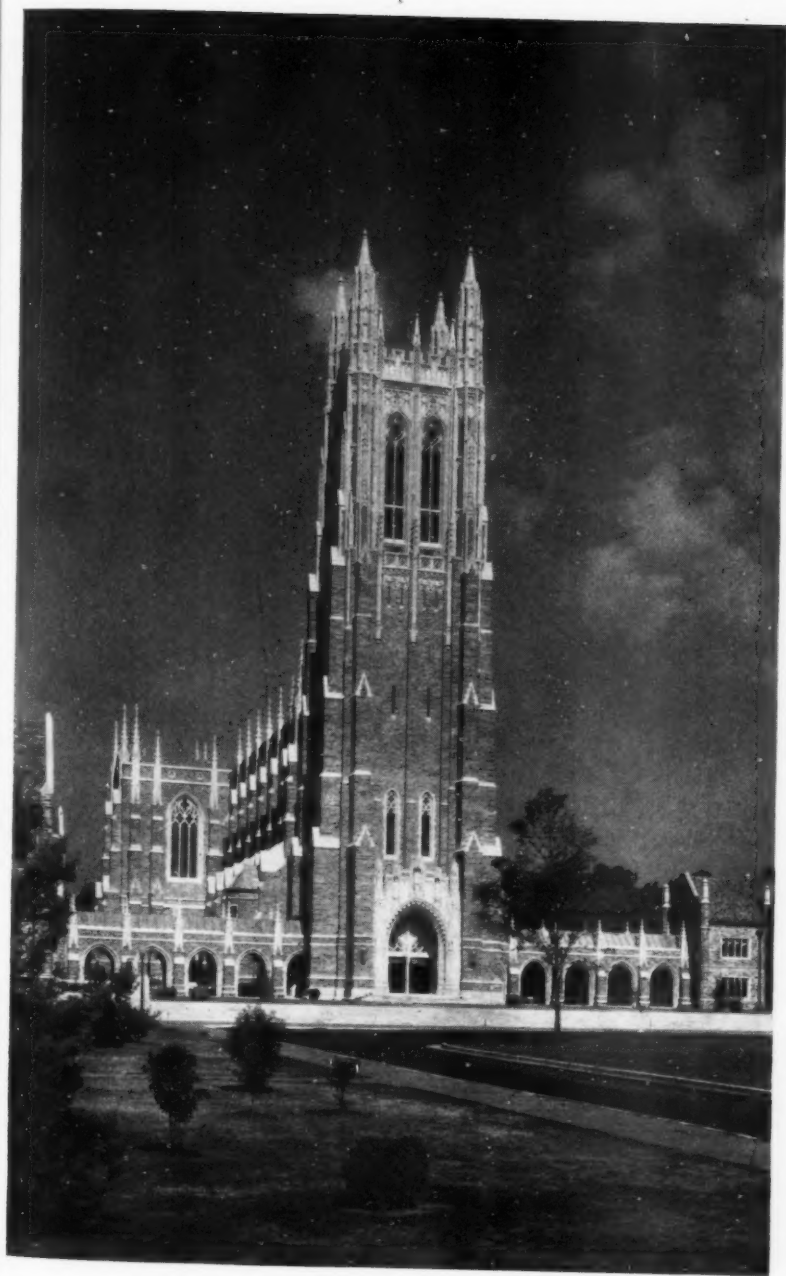
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religious development is an important outcome. This raises the question: "Is it legitimate to hold chapel services for the purpose of building school unity?" This may easily be a worthy end for an assembly.

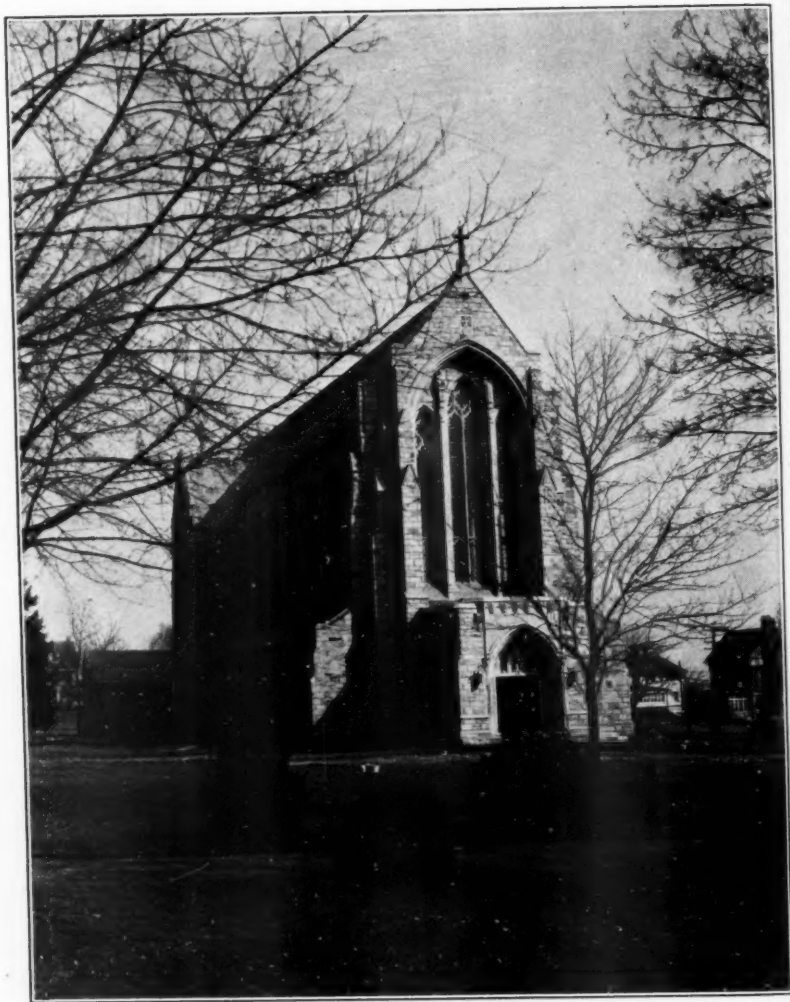
There seems to be a suggestion in the findings that assembly programs can legitimately be required. Could they be called assemblies and credit given? Protestantism has always resisted compulsion. May that, together with the fact that after some hours in classroom students feel more like going to picnics than to prayers, account for the unpopularity of chapel services?

It is interesting to note how little change there has been in the general plan and content of chapel services in the last twenty-five years.





DUKE UNIVERSITY CHAPEL, DUKE UNIVERSITY



EGNER-HARTZELL MEMORIAL CHAPEL, MUHLENBERG COLLEGE

Integrating and Individualizing the Work of the Liberal Arts College

C. L. MILLER

Dean, Missouri Valley College
Marshall, Missouri

DURING the past three years Missouri Valley College has been gradually evolving a new system of higher education designed to integrate the whole college program. This change has been centered around the curriculum.

The passing of courses and the accumulation of hours and grade-points have been subordinate to the more important tasks of acquiring an integrated view of the whole field of liberal-arts culture and a reasonable depth of knowledge in a limited field of learning. The readjustment of objectives in the student's mind has been accomplished largely by establishing two major standards for graduation: first, a satisfactory showing in a comprehensive examination in general culture covering English language, English and foreign literature, history and the social sciences, fine arts, the sciences, and public speaking; and second, a satisfactory attainment in a comparative examination in the student's field of concentration.

To enable the student to meet these standards the curriculum has been completely reorganized. The first step was the coordination of departments within divisions, each under the supervision of a chairman who by virtue of his position becomes a member of the curriculum committee. These divisions are Language and Literature; Social Science; Science; Philosophy, Religion and Education; Music and Art; and Physical Education.

Following logically this reorganization came the introduction of divisional courses mostly of the synthesizing type. The Division of Language and Literature provides a year's course in the synthesis of literature intended for Juniors. This course, after surveying mythology as a necessary background for all literature, undertakes a chronological and comparative study of the great

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literary works of mankind. A general knowledge of English literature is a prerequisite. The Division of Social Sciences has introduced a course for Juniors—the synthesis of social science which is a critical and correlating study of the major social, economic and political problems of contemporary civilization. The Division of Philosophy, Religion, and Education offers a course for Seniors in the philosophy of life intended as the name indicates to enable each student to acquire for himself a motivating theory of life. The Division of Science offers for Sophomores a survey course in both biological and physical science. These are non-laboratory courses intended to assist the students in acquiring an appreciative knowledge of the sciences. The Division of Music and Art offers for Sophomores a year's course in the appreciation of the fine arts. Besides eliminating splendid isolation of the departments, these changes have assisted the students in achieving a synthesized view of many phases of human culture.

Broad comprehension receives consideration throughout the four years, not just in the first two years as is found in the newer projects in the colleges. The degree of emphasis, however, varies. Breadth of knowledge is the foremost intellectual objective in the lower college, but the upper college gradually surrenders priority to depth of knowledge. The sharp division between the two colleges has been eliminated. In the first year the student's program consists entirely of general courses. In the sophomore year the student may enroll for an intermediate course or two in his chosen field. In the junior year breadth of knowledge and depth of knowledge hold about equal attention, but in the last year concentration is predominant. Considering the entire process, approximately five-eighths of the student's work is devoted to the first major task and three-eighths to the second, or in terms of hours the ratio is about seventy-five to forty-five.

Most courses opened to Freshmen and Sophomores are designed to service the dual purpose of providing all the students who enroll in them with general culture and a smaller number with an adequate foundation for specialization. Others have only the single objective of breadth of knowledge. Each student is advised to elect several courses in each of the divisions, but the rigid course requirements have been reduced with the introduc-

WORK OF THE LIBERAL ARTS COLLEGE

tion of the comprehensive examination in general culture. The student is not taking courses for the sake of getting off courses, but for the strongly defined objective of acquiring a correlated liberal-arts education. Courses have become means, not ends.

The progress of the student in this task is measured by a battery of tests given late in April of the sophomore year for the purpose of guidance and again in the junior to determine achievement. A student failing to show satisfactory attainment at the end of the junior year in certain portions of the tests is allowed to repeat such sections a semester later.

Sharing with the objective of breadth of knowledge, the junior and senior years add that of concentration. A major of twenty-four to thirty hours in one department and a minor of fifteen to eighteen in some other department regardless of relationships have been discarded. Perhaps the term "re-inforced specialization" might well characterize this phase of the student's endeavor. The field of specialization is made first the division and then the department. Yet this is not arbitrary, for a student as a result of interest or intended life work may organize with his faculty adviser an integrated plan for specialization that ignores both departmental and divisional lines.

The task of the student, like the task of acquiring broad culture, is not measured merely in terms of courses and credit hours, but more especially by a final comprehensive examination covering his field of particular interest. The examination is directed at the field and not the courses which the student may have taken. Again, the courses are looked upon not as ends in themselves but as means by which the student may gain an analytical knowledge of his chosen intellectual arena.

It is the opinion of the faculty that no true college can successfully serve its students without making provision for individuals as individuals, and, therefore, the College has introduced and individualized instruction for both the inferior and the superior student. After the first six weeks those professors offering freshman courses arrange frequent group or individual conferences for all persons who are not showing satisfactory achievement. In some cases, of course, the student is found unable to do college work, but, in others, proper guidance has enabled him to adjust himself to collegiate objectives.

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The inflexible college course of four years has been superseded by the three to five year course. The rigid four-year system, while satisfactory for the overwhelming majority, has injured both the brilliant and the slow student. The former not only loses one semester or more in the process of cultural and scientific preparation for his life work, but also has little opportunity to test and develop intellectual reach. The slow student, finding that the ready-made collegiate clothing does not fit him, all too frequently falls by the wayside, when actually he would benefit from a college education set at a slower pace. Those students who rank particularly high in their high-school classes, in the freshman placement tests, and in the first semester of their college endeavor are allowed to increase their academic load the second semester. If they prove themselves honor students at the end of the year, they are officially classified as three-year students and members of the junior class. By taking additional hours and completing independent work in either the summer or parallel with their regular academic work, they may qualify for the Bachelor's degree in June of their third year. Last year one of the three-year students of the College made the highest score in the comprehensive examination in general culture.

To provide further advantages of individualized instruction, students who are above average are encouraged to engage in independent study. The nature of this work varies widely according to individual needs. It may take the form of independent but closely supervised work in a particular course; or it may consist of extensive reading and study in a broad field within a department; or, more frequently, intensive effort in the nature of elementary research in a more restricted area. The evaluation of the work is based not only on achievement, but also on initiative, critical abilities, and successful assumption of responsibility, in other words, creative attainment.

This new curriculum has resulted from a pronounced conviction that the former methods of higher education were not producing desired and needed results. Students were qualifying for the baccalaureate degree without either an adequate breadth or depth of knowledge. A more integrated and individualized system of education has been undertaken with the hope that greater creative comprehension might be achieved.

The Baptist Program of Student Work

FRANK W. PADELFOED

Executive Secretary, The Board of Education
The Northern Baptist Convention

THE editor has asked me to present a statement regarding the policy and program of the Baptist Board of Education for its work with students in the universities. I am glad to set forth the principles which underlie our work and which experience of more than twenty-five years has proved sound for us.

1. We recognize that there are no two university campuses where conditions are alike. Each has an individuality and peculiarity of its own. While there are certain conditions that are common to them all their differences are more marked than their similarities. We therefore have no standard program for our university work and the programs on the various campuses differ widely. When a new university pastor is appointed we never tell him what his program should be, but we always tell him to go and study the situation and determine his program for himself. We do this because we know that any man can work his own program better than that of some one else, but also because we know that national secretaries visiting a campus occasionally can not understand the peculiar features as one who lives there continually. We always tell a new worker that we are glad to advise them what their predecessors have done, what others on the same campus are doing, and what others are doing elsewhere, but that they must make their own programs.

We think that this policy has put men on their mettle, has developed the best that is in them and has contributed to the spirit of happiness and satisfaction which seems to mark them all. Strange as it may seem we do not require monthly or even quarterly reports of them. Statistics seem such dry and uninforming things. But we do encourage them to write us from time to time about their interesting experiences or their problems and we always make personal reply. It is our purpose to have every

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campus where we have student workers, visited at least once a year by one of our national secretaries, who go not for the purpose of checking up but for counseling and fellowship. This has worked for a fraternal rather than a paternal relationship between the pastors and our national staff.

2. The second principle is that our university pastors are appointed as co-pastors and never as assistant pastors. They are appointed by mutual agreement with the churches, in charge of a definite piece of work, and not as assistants to the regular pastors. They do not take orders from them nor report to them. They have their own definite work and are responsible only to the boards which appoint them. It might seem that this would work for divided counsel and misunderstanding, but it never has. It enables us to secure much abler men than those who would consent to serve long as assistant pastors, and gives men self-respect. We give our men to understand distinctly however when they are engaged, that they must work in hearty accord with the minister and the church and maintain the happiest relations. If they can not do so they must move. There is never to be any argument on that point. The church and the local pastor are always right. The interesting thing is that in the twenty-five years we have never had to move one of our university pastors nor ask one of them to retire. The clear understanding with all parties at the beginning has obviated all that.

Our plan has given the university pastor a standing and recognition which the importance of his work demands. He never plays "second fiddle" and he is saved from the temptation of the local pastor to lay petty details upon him and consume the time which should be given to student work. It has also obviated the temptation of the churches in these depression days to raise the question as to whether they could reduce local expenses by letting the assistant pastor go. While we have different methods of financing our work we prefer to have the major portion of the expense borne by the state organization and the Board of Education, the church bearing a minor portion. The Board usually bears the largest share. This gives us an influential voice in determining policies and selecting workers. We should not be willing to surrender this important principle.

THE BAPTIST PROGRAM OF STUDENT WORK

3. There is a third principle which helps determine our program. We are convinced that the most important phase of our work with students is the personal contact of the pastors with the students themselves. We plan to make everything else secondary to that. We advise our new appointees that we are not seriously concerned about other phases of their programs but that we do want them to keep close to their students personally. What students living in dormitories, fraternity and rooming houses appreciate most of all is the privilege of being frequently in a normal Christian home. We therefore urge our pastors to build their programs around their homes.

This has determined our building program. We have never erected residence halls, nor social centers, nor recreation buildings, but we always try to secure for our workers desirable residences, ample for entertaining, and have urged them to keep open house as much as the resources and strength of the family will permit. Our experience has revealed that our workers feel that for the results which they wish to achieve this is the best kind of equipment which they could have.

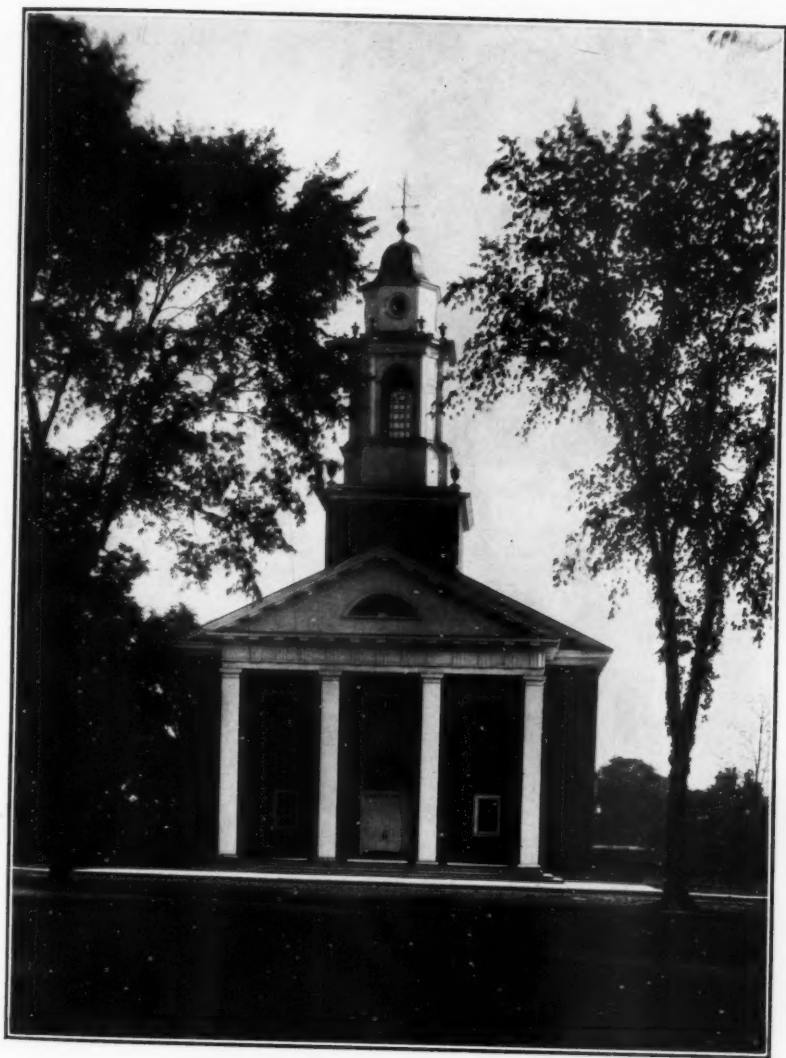
4. A fourth principle may be mentioned. We think that it is desirable that students should be kept in as intimate contact as possible with the life and activities of a normal Christian church, that there may be as little break as possible with the past, and the easiest transition to the new church when student days are over. We therefore seek to bring the students into as close relation with the life of the church in the college town as we can. All programs and activities that do not naturally center in the pastor's residence we seek to center in the church, believing that the more we can center the life and activities of the students in the churches, the more easily and naturally will they find their places in the local churches when their college life is finished. From these student groups we are seeking to train the leaders for our churches.

As we have indicated, there is little that is unique in our program but these principles are fundamental with us. As the years have come and gone we have found increasing satisfaction in our ministry with students and a growing conviction that there is no service which the church is rendering which is more significant

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for its future. We are finding that an increasing number of our best candidates for the ministry, and of our choicest and best trained leaders for the church, are coming from these student groups in the universities. Only our financial limitations prevent us from developing this type of work in every university and large college in the country. During this long period of depression our Board has had to reduce expenses at every possible point; we have reduced all salaries and appropriations for entertainment and upkeep; but we have not as yet reduced the scope of our work with students. We have not transferred or asked a single university pastor or student secretary to retire. In one or two cases where workers have resigned for other reasons we have permitted the positions to remain vacant temporarily, but we have our representatives at more points today than in 1929. Nothing could more surely indicate the conviction of the Baptist Board of Education that its first responsibility is to minister to our young people during their student days, and especially now when there is so much perplexity and confusion in the student mind. Only a financial situation much more serious than the present could induce us to curtail this important work.

In closing this brief statement of the principles which underlie our distinctly Baptist work, I wish to emphasize that our Board of Education believes most profoundly in the united work for students which we are carrying on cooperatively with other denominations. We believe that on many campuses this type of work is much better adapted and much more effective than were the work to be carried on by various denominations separately. We believe that the time is ripe for a much wider extension of this type of service, and that with the present situation in the student world we could make much more progress if the various denominations would work together in a united program. We earnestly hope that when the financial situation clears and the various boards are able again to renew or expand their work, this unified cooperative work will have first consideration, and our Board of Education expresses its readiness to join in this cooperative work at every point possible. In this direction lies the best and most effective service for the students of the future.



THE COLLEGE CHAPEL, WABASH COLLEGE



THE MEMORIAL CHAPEL, HOPE COLLEGE



COLLEGIATE CHURCH OF ST. MARY OF THE ANGELS, COLLEGE OF ST. THERESA

Student Workers' Round Table

HARRY T. STOCK

AS this is written, there is a great fear of international strife. Our Congress has passed an act of neutrality. But if war comes, there will be serious problems for the United States to face. This is a good time for student groups to engage in such projects as the following:

To study the causes of the World War, so far as United States participation was concerned. How were we drawn in, despite the widespread desire to keep out of war? Are the same forces at work now? How can they be headed off?

To study the revelations of the investigating committee which laid bare such terrible facts regarding the policies of these international corporations. Write for "The Arms Inquiry," by Paul Hutchinson (10 cents from "The Christian Century," 440 S. Dearborn St., Chicago, Ill.).

To join with other agencies in promoting a "Keep the United States out of War" movement, if the situation grows serious. A professor from one of our great colleges has said that this may become the definite challenge to peace-lovers during the present year.

To join with the United Christian Youth Movement ("Christian Youth Building a New World") in a nation-wide observance of Armistice Day which shall maintain the original purpose of the Armistice. Write to P. R. Hayward, 203 N. Wabash Ave., Chicago, Ill., for details of this project. This Christian observance of Armistice Day is planned for two reasons: first, to stop the tendency to make this national holiday the private possession of agencies which glorify war; second, to have a peace demonstration which is something more than a protest. It is felt, by many Christian leaders, that this can become a much more useful means of expressing Christian opposition to war than the "student strikes" have been.

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What are some of the things which can be done on such an occasion? The following are a few:

A committee of students and faculty can arrange for a campus-wide demonstration which does two things: honors those who made the supreme sacrifice, and insists that such sacrifices should not be called for again.

If the plans are wisely made, it is probable that almost every Christian college administration will be glad to give its support to the program. There will, of course, be those who feel that the military organizations should have the central place in the program. But Christians, in faculty and student body, can make it clear that this is a day which should belong to the "people," to those who will be involved in any future war. And the point of approach should be an essentially Christian one.

Any observance of the day which is to have more than passing value should be preceded by a study of the peace issue. The entire lay constituency of the Congregational Christian churches is to be polled on its attitude toward war. Five different positions are presented. Each person, after study, is asked to declare his personal attitude. This may well become the basis for student and faculty study, regardless of denomination. (Send to the Department of World Fellowship, 14 Beacon St., Boston, Mass., for a free copy of "Prepare for the Peace Plebiscite.")

The Indianapolis Convention

A second major project for the winter months may center in the Student Volunteer convention to be held at Indianapolis during the Christmas holidays. Advance study materials will be available. Key young people, representing church groups, may plan to attend. The local groups should study thoroughly the issues to be considered at the convention. Those who attend will then be able to participate intelligently in the study and discussion at Indianapolis.

Equally important is the follow-up after the convention. The Council of the Student Y. M. C. A. and the Council of the Student Y. W. C. A. are joining with the Student Volunteer Movement in making the "after-the-convention" project a major element in the year's work. The church groups will want to do

STUDENT WORKERS' ROUND TABLE

this, too. What were the chief issues discussed? What decisions were reached? What would this mean for Christians on the local campus? How can church groups carry forward the decisions reached at Indianapolis? These are some of the items upon which a committee from a single church, or a committee representing several churches, may be at work before the convention. Thus the maximum contribution from Indianapolis may be gained.

In the Field of Religious Thought and Life

"Follow Me" is a devotional booklet issued by the Westminster Press of Philadelphia. It is prepared in twelve monthly numbers, each month's material being written by a different author. There is a page of Scripture, prayer, meditational thought, and questions for each day. Single numbers cost ten cents; the subscription price for a year is seventy-five cents; five or more copies sent to a single address, sixty cents per year.

Four new books issued during recent months will prove helpful to the leader who seeks to guide students in basic Christian thought. The first is that by Rev. R. H. Gearhart, Jr., Lutheran pastor at the University of Pennsylvania. His "Finding the Way" (Association Press, \$1.75) makes the point that Jesus lived in a world in which social injustice was common as it is today; he faced these situations in the light of what he believed to be the will of God; his ideas and his way of life are pertinent to our own time. Mr. Gearhart's analysis of Jesus' major teaching is new and provocative. The book may be used for group discussion, or for devotional purposes. It is a good volume to have on the table where students may pick it up and sample it.

John C. Bennett in "Social Salvation" (Scribner's, \$2) gives us an analysis of some of our social problems, presents an approach to theology in terms of social obligation, and provides some of the most stimulating and specific suggestion in basic religious thinking that has recently been written. His section which deals with "the social strategy for the church" is worth detailed study by every Christian group. This may be said of many parts of the book. It is easy reading. Student groups should delve into it and then make the practical applications to the social situations which are distinctly their own.

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R. L. Calhoun has prepared a work of theology, "God and the Common Life" (Scribner's, \$2.50), which is solid food for the leader. Many of the pages, especially those following the first chapter, are filled with basic ideas which contemporary Christianity cannot ignore. The leader who would use this book, that of John Bennett and the new one by Dr. Van Dusen as background material, would present to his students a diet as nourishing as any which the department of philosophy or sociology could offer.

The title of the new volume by H. P. Van Dusen is "God in Our Times" (Scribner's, \$2). The author diagnoses the spiritual condition of our time, shows how God is a central fact in the every-day life of humanity, and interprets the Christian message for our time. The volume also includes a critique of communism; this is essential in such a treatment because of Dr. Van Dusen's insistence that the methods by which we seek to bring about social change are as important as the objectives we seek to reach.

Toward Economic Security

One of the proposals for economic stability, that of the consumers' co-operative, will be very much before the American public this year with the coming of Kagawa. Student groups will be interested in a new discussion unit, "Seeking a New World through Co-operatives," issued by the Methodist Book Concern, twenty-five cents. The author is Carl R. Hutchinson, who has been associated with Arthur E. Holt in the Department of Social Ethics at Chicago Theological Seminary. Mr. Hutchinson is at present working with the Farm Bureau Co-operative Association in Indiana. The major sections deal with: the present crisis and its causes, the origin and principles of the consumers' co-operatives, the growth and development of various types of co-operatives, the co-operative movement and the church, building the foundations for co-operatives, four proposed solutions.

As the "breathing spell for business" promised by the President comes, there will be a tightening up of the economic conservatives on the one hand and a new drive by various types of

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STUDENT WORKERS' ROUND TABLE

utopians on the other. In this conflict, which will precede the national elections, it will be hard to think clearly regarding the necessity of a generous and yet workable type of social security. Is it not one of the obligations of Christian leadership to guide the thought of young people, so that they will see the necessity of greater security for the masses and so that they will support proposals which are both practical and Christian?

A Christian Type of Patriotism

The United Christian Youth Movement expects, during the coming months, to furnish guidance in helping young people to commit themselves to a Christian type of patriotism. The "old guard" would interpret patriotism simply in terms of complete obedience to the powers that be. "Liberals," on the other hand, sometimes give the impression that their only conception of patriotism is that we shall refuse to fight when the government declares war. Are Christianity and patriotism always in conflict? Or do they go along together most of the time, and do they simply part company in certain emergencies? Does not the Christian believe in a positive sacrificial patriotism?

It would be a project of first value if student groups throughout the nation were to wrestle with this problem of what a Christian patriotism demands of the individual. And if findings are adopted as the result of thoughtful discussion, these conclusions will be of value to other inquirers. If they are sent to the editor of the "Student Workers' Round Table," they will be made available to other leaders, in whole or in part, through CHRISTIAN EDUCATION.

A Lutheran Venture in Higher Education

O. H. PANNKOKE

Director of Research and Publicity
Commission on Lutheran Higher Education

IT is a strange situation. The outlook for a large expansion for higher education was never better. The outlook for Christian higher education could hardly be worse. Little need be said about the difficulties of the Christian College. Six years of anxiety, bewilderment and declining morale have etched the problems of these colleges ineradically into the minds and memories of college boards, administrators, and faculties.

And yet the Christian college has not lost its significance for the Church. Seldom has a vigorous system of higher education been so important for the Church as it is now. The accelerating disintegration of materialism, the social insecurity, and the growing disillusionment with an Epicurean science are creating opportunities for vital religion such as it has not had for some time. Any thought of grasping these opportunities without a system of higher education alert to the present situation is folly.

Midwestern Lutheran Colleges are pioneering to redirect the Christian college into the full stream of life today and to recapture for it the place in the Church which it held in former days and which it must have today if either the Christian college or the Church shall flourish.

Two years ago a committee composed of presidents, deans, and faculty members of these colleges, under the direction of the writer of this article, spent the summer at the University of Chicago to make a survey of the whole situation. The committee's findings were published under the title: "Trends and Issues Affecting Lutheran Higher Education" and widely circulated.

Last summer a similar committee met at the University of Minnesota to work out a curriculum of Christian general education. Its report is published under the title: "Christian General Education: A Curriculum Study."*

* This report is for sale at Augsburg Publishing House, Minneapolis, Minn., at \$1.00. Special rate of 65 cents for five or more copies.

A LUTHERAN VENTURE

While the report of 1933 analyzed the trends and issues, this year's report offers a constructive solution, which should mark a happier future for the Christian college in the Middle West.

What are the criteria of a Christian higher education which will meet the needs of young people, society, and the Church today?

In the first place, *it must be useful to the average student*. It has become a platitude to say that since the War the nature, scope, and function of the college has been completely changed through mass enrolments. The college is no longer the guardian of scholarship to prepare for graduate and professional work. It is rapidly, at least in the lower division, coming to be the school for all.

Moreover, as a rule less than half of the students who enter continue beyond the sophomore year. By far the larger part of the students, the larger task, and the larger outlay is in the junior college division. Here is the real problem of the college.

What is the most useful education for the average student in the freshman and sophomore years? That is the central question for the college today. Specialization or preparation for graduate and professional schools is not the answer, because the average student goes back to the farm or to business and not to the professional or graduate school.

In the second place, *a valid Christian higher education today must be vital and related to life*. Jefferson, while contemplating the founding of the University of Virginia, wrote to men here and abroad: "What do the American people need to know today?" Unless education is to be an escape from life no question is more urgent for Christian colleges than: What do Christian young people need to know today?

In the third place, *a valid Christian higher education must be dynamic*. In every field, time-honored solutions and formulas have gone by the board in the last few years. Accelerated change has taken the center of the stage in life. That is as true in the field of religion as it is in government, education, and down to basic points of view of science itself. A new civilization is in the making; a scientific, machine civilization is passing. It would be of little value for the student today to leave merely the shibbo-

CHRISTIAN EDUCATION

leths, the formulas, the solutions of the past in the profound changes of the present. Education today must be more than erudition and abstraction. It must be the transformation of personality to meet changing situations as they may arise.

In the fourth place, *Christian higher education must be economical*. 1919 to 1929 marked one of the most amazing periods of external expansion for higher education in America. When it was over, it left the Christian college with large and expensive plants, small classes, a high teacher student ratio, disintegrating endowments, and impoverished parents and students. For a time, administrators and boards "sat tight," hoping for 1929 to return. It has become clear that 1929 will not return and that higher education must carry on at greatly lowered expense.

Finally, *Christian higher education must be unmistakably Christian*. The secularization of Christian higher schools is over if they are to regain and retain their right to exist. The drifting away from the Church must change to a return to the Church. The Church and the Christian schools belong together and only as they live for each other can either flourish. Secular efficiency is not the contribution to life today for which the Christian college exists. The emphasis on being just like secular schools is not going to create enthusiasm for Christian higher education.

To transfuse every part of the curriculum from the formal courses in religion, through the humanities and the social sciences, to the natural sciences with the ideals and principles of Christianity is the task of the Christian college today and the test which it must meet if it wants to live and regain its place of influence.

These five criteria of a valid Christian higher education today will hardly meet with much disagreement. The answer of the committee to meet them is Christian general education.

In working out its idea of Christian general education the committee was guided by two thoughts, to eliminate all administrative questions and actually to develop a curriculum illustrating its thoughts instead of defining Christian general education in the abstract. In any curriculum revision, the approach from the administrative point of view is usually the quickest way to defeat any incisive and coherent advance. The apparent limitations of

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reality, the established patterns, and customs are so definite, clear and tangible, and the ideal so new and vague that the existing order soon triumphs. From the beginning the committee agreed to forget questions of administration and to endeavor to work out a curriculum solely on the basis of present need.

Furthermore, while it was a rather daring venture for a committee made up of many diverse elements completely to break with tradition and attempt actually to work out a new curriculum in some detail within a short period of time, it was felt that only by doing this would it be possible to make Christian general education real, vivid, and worth while for the average college faculty.

Four basic thoughts control the curriculum. Education is defined as the growth of an educated Christian personality. It is conceived of as personal and dynamic. The curriculum is student and not subject-matter centered. The objectives as a whole as well as the objectives in the separate curriculum fields are set up in terms of personality and function. It is doubtful whether any curriculum in higher education in order to be dynamic has broken so completely with the subject-matter, abstract-knowledge tradition as this.

In defining Christian education as personal growth functioning in life, it is necessary to make the curriculum comprehensive enough to embrace every important field of living. To do this the committee mapped out eight fields: Vital faith, mental maturity, physical health, home life, efficient Church membership, nature and man's place in it, social and civic interest and intelligence, the realm of the spirit in the humanities, art, and music. Each of these fields has been worked out somewhat in detail under two headings: objectives and ways of attaining these objectives.

A cursory glance at these eight curriculum fields shows that it has been the aim of the committee to make education comprehensive, vital, and as complete as possible. The evils of specialization, which concentrated on certain subjects and left wide gaps in the educational experience of the student, are overcome. The whole realm of life is embraced in the curriculum. Moreover, the test of the curriculum is the value for life today.

Perhaps the most significant contribution of the committee's work lies in the attempt to integrate every field with the Christian

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view of life. Integration is the stumbling block in every scheme of general education. It is not difficult to integrate the various fields and fill in gaps. It is not difficult to integrate the various fields with life and its present needs. But a stone wall rises when it comes to integrate the various fields into a coherent view of life. The supernatural rules in the field of religion, the human spirit in the humanities, Epicurean naturalism in the sciences and a feeble attempt at pragmatism crowns the effort to resolve these conflicts.

No general education can have power and significance unless it results in a coherent view of life, unless it gives the point of reference from which life can be judged and grappled with. Especially is this true when education is conceived to be more than knowledge or erudition, when it is conceived to be a means of transforming personalities.

This integration of every field is more than an intangible spirit or an attitude. The principles of naturalism or of objectivism do not become Christianity by an air of reverence. Only by explicitly clarifying the relation of the various fields and relating them to the Christian view of reality is it possible to resolve conflicts and achieve a philosophy of life. This is the task not of courses in religion or philosophy. It belongs in each specific field. Unless it is done there it leaves that field unrelated to the whole view of life.

The committee has endeavored to make this integration with the Christian view in every field. It can hardly be claimed that its results are final. But it has clearly recognized at this point the dividing line which distinguishes Christian from secular education and the chief task of making Christian education Christian.

Making an ideal curriculum in a comparatively short period of time is one thing. Perfecting it, introducing it, educating faculties to think in new patterns in order to teach it effectively is quite another.

Provision has been made to see that this further work is done.

During this coming year the various Midwestern Lutheran colleges are undertaking to work out one or the other of the curriculum fields experimentally. The work will be done according to a common plan and under single direction. Next summer the

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committee will meet again and on the basis of the experimental work make a final revision.

In order to familiarize faculties with the fundamental points of view of the new curriculum a conference of all Midwestern Lutheran college faculties is being arranged at St. Olaf College Friday and Saturday after Thanksgiving. The theme of the Conference is: *The Nature of Christian General Education*. The chief addresses are to be printed to form a further step in the curriculum development.

What are the practical advantages of this proposed curriculum of Christian General Education? It is economical. It should be possible to offer this curriculum at forty per cent less than the present specialized offerings. It does not economize at the expense of educational thoroughness. The suggested curriculum if thoroughly worked out and properly administered will be educationally far more valuable than the present more or less incoherent and incomplete education.

Further, this suggested curriculum is unmistakably Christian. That is obvious at first sight. It is the immediate answer to that rising question: "Why go to a Christian College?" With this curriculum and with just a bit of the courage and vision which characterized the financial expansion between 1919 and 1929 it ought to be possible to recapture much of the Church's sacrificial loyalty for the Church's heart and source of power, her Christian college.

Denominational Cooperation in Education

AN EDITORIAL

DENOMINATIONALISM is growing, notwithstanding, and in spite of the facts of and efforts towards church mergers. This development is not against other denominations. It is the expression of a consciousness of the necessity for vigorously fighting an enemy—the world, materialism, atheism, agnosticism, and sin in all forms and places. It is a keen insight into the weakness of a general Christianity, a wishy-washy religion which stands for everything in general and nothing in particular. It is an open rebellion against a modernism which knows not what it believes and why.

The new denominationalism is a wholesome denominationalism. There is such a thing. It recognizes the permanent truths of evangelical Christianity without which the Church cannot and will not endure. It believes church mergers will take place only as the conservation of certain values is assured.

This wholesome denominationalism is cooperative. Within various groups, definite steps have been taken to effect certain results. Between denominations, cooperation is an interesting sign of the times. This cooperation is primarily through the official boards and agencies of the various denominations. There appears to be an unwillingness to hand over to a third party, not related to the Churches and their agencies, responsibilities and tasks which the churches believe should be under their own direct supervision.

Here lies the significant field for the Council of Church Boards of Education. Christian higher education and Christian work with students is the responsibility of the Church and should be carried on by the agencies of the Church. But all denominations are not able to carry these tasks alone. Through cooperation with other groups an effective piece of work may be accomplished. The Council of Church Boards of Education is the creation of the denominational boards of education and is their servant in the field of Christian Higher Education.

The Council of Church Boards of Education

I. IT AIMS

1. To AWAKEN the entire public to the conviction
 - a—That religion is essential to a complete education.
 - b—That education is necessary to the achievement of the Christian program.
2. To PROMOTE the cause of Christian education in institutions of learning, including the religious development of students in tax-supported institutions.
3. To STRENGTHEN the Christian college, to promote religious instruction therein, and to emphasize the permanent necessity of higher education under distinctively Christian auspices.

II. IT FUNCTIONS

1. BY BEING a power-house for the maintenance and transmission on the original impulse exhibited in the founding of the American Church College.
2. BY PROMOTING the work and interests of the Church-Related Colleges.
3. BY STIMULATING religious work in tax-supported institutions.
4. BY COUNSELING in Christian life service.
5. BY HOLDING local, regional, and national conferences.
6. BY GATHERING a body of literature on Christian Higher Education, including the publication of CHRISTIAN EDUCATION.
7. BY MAKING surveys and studies in various phases of our distinct field.
8. BY SETTING UP a clearing house of information on Christian Higher Education.
9. BY OFFERING impartial services for the cooperative endeavors of the various denominational boards of education in the field of Christian Higher Education.
10. BY DEVELOPING mutual good-will in and understanding of a common cause: Christian Higher Education.

Organized in the Interest of Christian Higher Education

A DIRECTORY

1. CHURCH COLLEGE GROUPS

Association of Colleges of Congregational and Christian Affiliation.

President: Pres. Harold C. Jaquith, Illinois College, Jacksonville, Ill.

Secretary: Dr. W. R. Kedzie, 19 S. La Salle St., Chicago, Ill.

Baptist College Association

President: Pres. F. W. Johnson, Colby College, Waterville, Me.

Secretary: Dr. Frank W. Padelford, Executive Secretary, Board of Education, Northern Baptist Convention, Newton Center, Mass.

Methodist Educational Association

President: Pres. Daniel L. Marsh, Boston University, Boston, Mass.

Secretary: Pres. Wm. P. Tolley, Allegheny College, Meadville, Pa.

National Catholic Educational Association, College Department

President: The Rev. A. J. Hogan, President, Fordham University, New York City.

Secretary: The Rev. J. W. Haun, St. Mary's College, Winona, Minn.

National Lutheran Educational Conference

President: Pres. H. W. A. Hanson, Gettysburg College, Gettysburg, Pa.

Secretary: The Rev. J. C. K. Preus, 408 Fifth Ave., South, Minneapolis, Minn.

Presbyterian College Union

President: Pres. Herbert Moore, Lake Forest College, Lake Forest, Ill.

Secretary: Pres. H. M. Gage, Coe College, Cedar Rapids, Iowa.

INTEREST OF CHRISTIAN HIGHER EDUCATION

Presbyterian Educational Association, South

President: Pres. C. J. Turek, Centre College, Danville, Ky.

Secretary: Dr. Daniel S. Gage, Westminster College, Fulton, Mo.

2. REGIONAL COLLEGE GROUPS

Conference of Church-Related Colleges of the South.

President: Pres. H. N. Snyder, Wofford College, Spartanburg, S. C.

Secretary: Pres. J. R. McCain, Agnes Scott College, Decatur, Ga.

Kansas Council of Church Colleges

President: Pres. Ernest Philblad, Bethany College, Lindsborg, Kans.

Secretary: Pres. W. P. Behan, Ottawa University, Ottawa, Kans.

Kentucky Association of Church-Related Colleges

President: The Rev. Felix Pitt, Catholic Education Board, Louisville, Ky.

Secretary: President C. J. Turek, Centre College, Danville, Ky.

State Council of Minnesota Colleges

President: Pres. John C. Acheson, Macalester College, St. Paul, Minn.

Secretary: Pres. James Moynihan, College of St. Thomas, St. Paul, Minn.

Nebraska Church College Association

President: Pres. Elmer G. Cutshall, Nebraska Wesleyan University, Lincoln, Nebr.

Secretary: Prof. J. E. Bartley, Nebraska Wesleyan University, Lincoln, Nebr.

Association of College Presidents of Pennsylvania

President: Dean H. Musser, University of Pennsylvania, Philadelphia, Pa.

Acting Secretary: Stanley Omwake, Assistant to President, Ursinus College, Collegeville, Pa.

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3. REGIONAL CONFERENCES, CHURCH WORKERS WITH STUDENTS

Northeastern Regional Conference of Church Workers in Universities and Colleges

President: The Rev. James C. McLeod, Chaplain of Alfred University, Alfred, N. Y.

Secretary: The Rev. David Braun, Presbyterian Student Pastor, Syracuse University, Syracuse, N. Y.

Central Conference of Church Workers in Universities and Colleges

President: The Rev. Alfred Lee Klaer, Morgantown, W. Va.

Secretary: Miss Grace L. Timmins, Bloomington, Ind.

4. NATIONAL INTERDENOMINATIONAL GROUPS

The Council of Church Boards of Education

President: Dr. W. F. Quillian, Ex. Sec. Board of Education, Methodist Church, South, Nashville, Tenn.

Secretary: Dr. F. W. Stephenson, Ex. Sec. Board of Education, Methodist Protestant Church, Pittsburgh, Pa.

General Secretary: Dr. Gould Wickey, 744 Jackson Pl., N.W., Washington, D. C.

The National Conference of Church-Related Colleges

Chairman: H. M. Gage, President, Coe College, Cedar Rapids, Iowa.

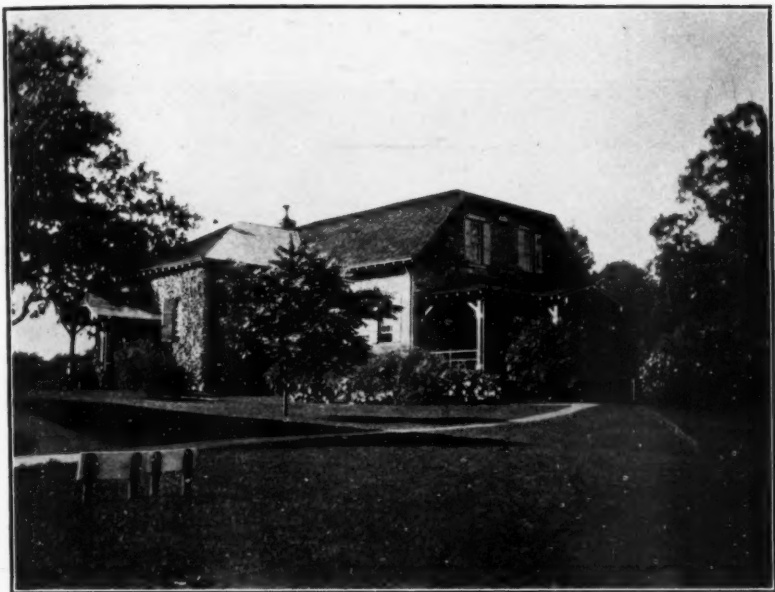
Secretary: E. E. Rall, President, North Central College, Naperville, Ill.

Office: 744 Jackson Place, N.W., Washington, D. C.

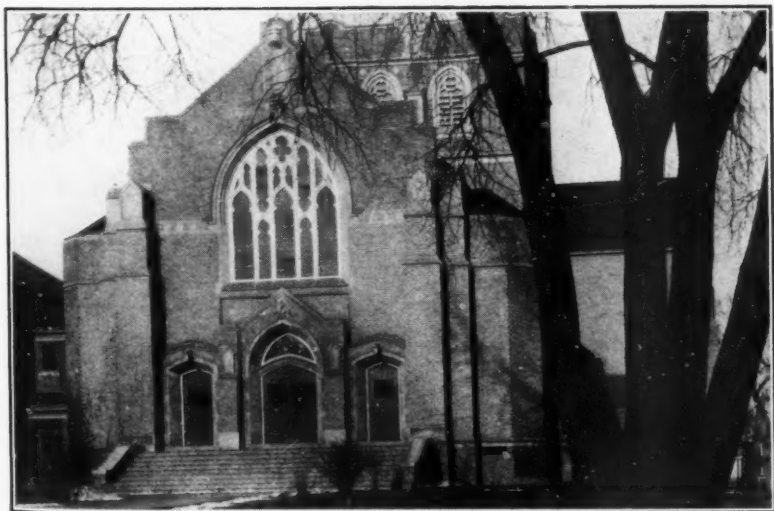
Triennial Conference of Church Workers in Universities and Colleges

President: The Rev. G. Eugene Durham, Barnes Hall, Cornell University, Ithaca, N. Y.

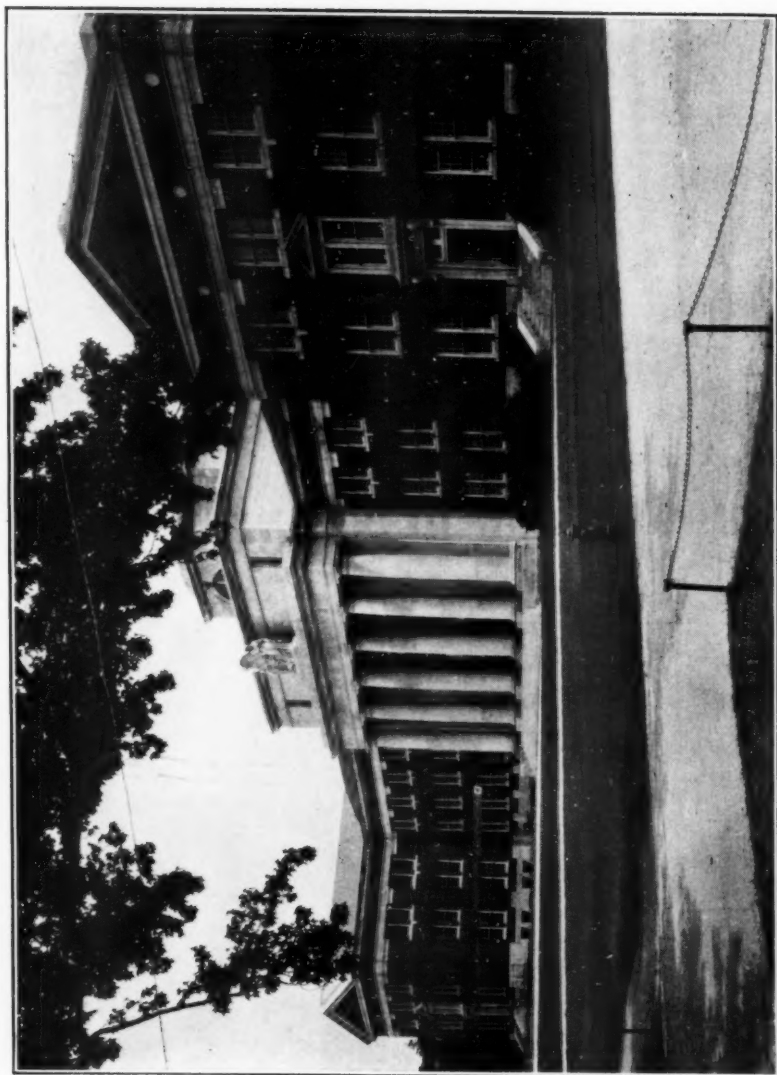
Secretary: The Rev. James C. McLeod, Chaplain of Alfred University, Alfred, N. Y.



THE MEETING HOUSE, SWARTHMORE COLLEGE



SINCLAIR MEMORIAL CHAPEL, COE COLLEGE



THE CHAPEL, DAVIDSON COLLEGE

News and Notes

A. NORMAN WARD

President, Western Maryland College

September 22, 1935

A Crusader for Christian Higher Education

Aleppo College, Aleppo, Syria

In a communication to the editor President John E. Merrill writes as follows: "The new volume of CHRISTIAN EDUCATION has drawn my attention, and especially the April number. There is so much in it that is worth while. All the 'church-related' colleges are not in America, for I realized, as soon as I saw it, that this new adjective describes our own institution. Most colleges on the mission field are mission-related. Ours is unique in the Near East in that from its beginnings in the early '70's it has been church-related. It was founded and organized that way, and the part of foreigners has been a service of cooperation with a native project."

Manchester College, North Manchester, Indiana

A remarkable record is shown in the fact that for ten years, in spite of the depression, an enrolment of 600 has been maintained. Faculties have been cut, but the institution has not gone into the red. After twenty-four years of experience at Manchester, President Otto Winger believes that the church-related college should maintain required attendance at chapel service.

Ottawa University, Ottawa, Kansas

The Seventieth Anniversary was celebrated last April. On the 24th Secretary Gould Wickey spoke at a birthday banquet; on the 25th there was an interesting radio broadcast; and on Sunday the 28th the Baptist churches of the territory were asked to devote the morning services to the interests of Ottawa. Un-

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der the leadership of Acting President W. P. Behan, the institution is going forward in spite of handicaps.

"Not in Twenty-eight Years"

The Christian Advocate in its issue of July 25th reports a remarkable tour of the colleges on the Pacific coast by "Dad" Elliott. "Not in all my twenty-eight years in college work have I witnessed more encouragement," he says. "In practically every place defeated lives found victory in Jesus Christ." "Eighty-seven such students" in one college came forward and made a public declaration before their fellow students. In another the college experienced the greatest spiritual awakening it has had in the memory of the faculty. Mr. Elliott was snowed under by requests for personal interviews. "Youth wants to know if it is possible for one to come into such a relationship with God through Jesus Christ that conscience does become enlightened and sensitized; motive purified and made unselfish; ambition enlarged and made sacrificial; and life be so possessed by a compelling spirit that one is made clean, radiant, and victorious. If youth is to emerge from the disillusionment and despair into which they have been plunged, they must be influenced to see 'that a social reformation must have its roots in individual regeneration.'"

Georgetown College, Georgetown, Kentucky

President Henry Noble Sherwood in his inaugural address last November said: "The founding of Georgetown College, over one hundred years ago, was the educational part of the great missionary movement of the era. The need of trained leadership to carry on the task of the churches made the missionary movement and education one and the same cause. At the opening of the nineteenth century Baptists had only one educational institution in America, Brown University in Rhode Island. To Luther Rice, more than to any other one man, belongs the honor of bringing into existence not only a notable missionary convention but also a second college. Other colleges were soon established, Georgetown was the fifth in order—an institution which for one hundred and five years has contributed to the cultural and religious life of the Mississippi Valley.

NEWS AND NOTES

"The task of Georgetown College as an educational institution is to hand down to the youth of our day these factors that are present in our civilization. It is more specifically charged with the religious heritage because it is not adequately stressed by state schools. Baptists established Georgetown College to improve the qualifications of their missionaries and ministers, to educate lay leaders, and to contribute to the cultural life of the community."

Agnes Scott Development Fund

Agnes Scott College, Decatur, Georgia, on July 1, 1935, completed the raising of \$1,600,000 for endowment, buildings, and other improvements.

The campaign was initiated in the fall of 1929 when the General Education Board offered \$500,000 if other friends of the College would raise \$1,000,000 additional. The required subscriptions were secured by July 1, 1931. The full amount was to be paid in cash by July 1, 1934. On account of the depression period, the General Education Board allowed one year of extension in the time of payment.

By December 1, 1934, the College had collected \$767,000 of its subscriptions, and the General Education Board had paid its *pro rata* part.

In view of additional opportunities which had developed at the College and of the importance to have some special stimulus in order to complete the campaign in full, Agnes Scott petitioned the General Education Board for an additional gift of \$100,000 if it should be able to collect in full the amount required of it. This request was generously granted so that the total campaign goal was \$1,600,000.

The College found it necessary to get new subscriptions and gifts in large measure, but it did not employ any campaign organization or set up any elaborate machinery. An attempt was made to secure the needed \$233,000 in cash from large givers who might contribute \$5,000 or more, but this was found to be impracticable. The supposed "large givers" proved to be more timid than any other friends, and as a matter of fact the needed money was raised largely from alumnae and former patrons, there being about 1,800 givers.

CHRISTIAN EDUCATION

About \$700,000 of this total amount will go for endowment, about \$650,000 for buildings, and the remained for additional land and general improvements.

Christian College, Columbia, Missouri

Dr. Eugene S. Briggs, former director of adult education in Missouri, recently assumed his duties as President of Christian College, the oldest junior college west of the Mississippi River chartered for the collegiate education of women.

Succeeding Mr. Edgar D. Lee, who was president of Christian College for fourteen years, Dr. Briggs resigned his post in adult education to fulfill the duties that are not new to him. He was president of Southeastern Teachers' College, Durant, Okla., for five years. He has been in the teaching profession for twenty years having started in Moberly (Mo.) High School as a science teacher.

While in the Oklahoma school system, Dr. Briggs gained national reputation in connection with the famous finding and broadening courses in secondary schools. He conducted the first vocational guidance conference, and pioneered successfully the first adult education conference of its kind anywhere.

Dr. Briggs attended Central College and the University of Missouri, and received his doctorate from Columbia University.

Presbyterian Educational Association of the South

Meeting from July 4 to 7 in the beautiful mountains of North Carolina at Montreat, N. C., the Presbyterian Educational Association of the South called attention to "the vital danger to Christian Education, and thereby to the very life of historic Christianity, from the powerful influence of certain schools of educational theory." President J. R. McCain, Agnes Scott College, as chairman of the Findings Committee, declared, "These include subtle teachings of a materialistic philosophy, a behavioristic and soulless psychology, a lifeless biology, an ethic denying the reality of sin, and a sociology built upon revolutionary principles. These have done far more damage to the religious life of our youth than any one can realize who is not in immediate touch with these matters. We feel that it is the duty

NEWS AND NOTES

of this association to immediately endeavor to awaken our Church to this situation and to stress the vital need to the life and growth of true Christianity of a thoroughly Christian education."

The program consisted of the following addresses: "Christian Education in a Transition Era," President W. H. Frazer, Queens-Chicora College; "The History of Christian Education—What Can Be Carried Over Into The New Era," President Robert Yost, King College; "The Function of the Church in Education," Dr. Gould Wickey, General Secretary, the Council of Church Boards of Education; "Current Educational Trends and Curricula Changes Demanded," President C. J. Turck, Centre College; "The Contribution of Christian Education to the General Educational Program of Today," President Emeritus William J. Martin, Davidson College, and "Current Financial Trends and Responses to Appeals for Christian Education," Dr. W. O. Shewmaker, Southwestern College.

The officers for the ensuing years are: President, Dr. C. J. Turck, Centre College; Vice-President, Dr. J. R. McCain, Agnes Scott College; Recording Secretary and Treasurer, Dr. D. S. Gage, Westminster College, and *ex-officio*, Executive Secretary, Henry H. Sweets.

Conference of Church-Related Colleges of the South

The Conference of Church-Related Colleges of the South held its fourth annual meeting at the George Vanderbilt Hotel in Asheville, North Carolina, on Monday, July 29, 1935. Sixty-seven persons registered, representing about fifty colleges. The Conference voted to express its opposition to any proposals that would remove the present exemption from federal taxation on gifts by individuals to religious and educational institutions. A telegram of protest was sent to Senator Pat Harrison of the Senate Finance Committee.

The four main topics discussed were: *An Interpretation of Education* by Dr. Gould Wickey, General Secretary of the Council; *The Church-Related College and the Present Crisis* by Dr. W. F. Quillian, General Secretary, Board of Christian Education of the Methodist-Episcopal Church South; *What Modern Young People Have a Right to Expect in College* by Dr. Frank Leavell, Secretary, Department of Southern

CHRISTIAN EDUCATION

Baptists' Student Work; *Maintaining American Ideals in Education* by Dr. H. N. Snyder, Wofford College.

The Conference elected the following officers: President—H. N. Snyder, Wofford College; Vice-President—R. C. Grier, Erskine College; Secretary-Treasurer—W. A. Alexander, Department of Schools and Colleges, Methodist Episcopal Church South; J. R. McCain, Agnes College, and Spright Dowell, members of Executive Committee.



Additions to the Library

Year Book of American Churches. Herman C. Weber. Association Press, N. Y. 1935. 221 pp. \$2.00

Yearbook. General Board of Christian Education, Methodist Episcopal Church, South. 810 Broadway, Nashville, Tenn. 1935. 120 pp.

"The Oxen of the Sun." Irving Bacheller. Frederick A. Stokes Company, N. Y. 1935. 287 pp. \$2.50.

With the spiritual sensitiveness of the saint, the insight of the prophet, the mind of the philosopher, and the pen of the dramatist, the author has written "A Novel for our Times" presenting the truth of the parable of the seed: What you sow, you reap. As he wrote privately to the reviewer, "Rob the crowd of its faith in divinity and you get bovinity."

"Organizations for Youth." Elizabeth R. Pendry and Hugh Hartshorne. McGraw-Hill Book Co., Inc., N. Y. 1935. 359 pp. \$2.75.

Giving the history, scope, organization, methods, and underlying philosophy of forty leisure-time agencies and procedures, this book is the first of its kind and most valuable for those interested in character building programs. The five divisions of societies, Junior Programs of Adult Groups, Plans for Schools, Special Interest Plans, and Inter-religious Groups, enable the reader to turn to that of special interest. From both training and experience the authors are qualified to prepare a work of this nature.

"Making Religious Education Effective." John Dillingham. Association Press, N. Y. 1935. 203 pp. \$1.50.

Dr. Dillingham gives us a very clear pictures of how the home, the school, and the Church must exert their influence not only in their immediate spheres but also in the community, in order to make Religious Education effective.

By offering a variety of helps, suggesting problems for investigation, and listing references, the author goes into some detail as to how the churches through the Church schools, her curriculum and week-day activities can carry out an effective program of Religious Education. He meets the present situations squarely

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by his challenge "people spend money for things they believe in." Every church worker in Religious Education, young pastor, teacher, and leader of youth will want to be familiar with this text.

"Finding the Way." Robert Harris Gearhart, Jr. Introduction by Henry P. VanDusen. Association Press, N. Y. 1935. 141 pp. Cloth, \$1.75; paper, \$1.00.

Wrought out in student discussion groups and written in quiet retirement, this book is particularly adapted to discussions with young people and is of special value to the worker with students.

Dr. Gearhart has been pastor for Lutheran students at the University of Pennsylvania and in Philadelphia since 1922. His contacts with young people are intimate and constant. He knows the Gospels, the customs of the times in which they were written, and the current problems of today. He is especially qualified to write a book with the subtitle, "Jesus' Answers The Questions of A Frightened World Today."

Some of the chapter headings are: Jesus' Six Points; Three Essentials for a New World Order; The Proving Ground of Reality; The Price of Peace; The End of Friction and Rust. Each of the twelve chapters is preceded by a summary.